LEVEL ONE

ZIONS
HERALD

THE INDEPENDENT METHODIST WEEKLY

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"He Embarrassed God"

Was it possible that Napoleon should have won that battle? We answer No. Why? Because of Wellington? Because of Blücher? No. Because of God.

Bonaparte victor at Waterloo; that does not come within the law of the nineteenth century. Another series of facts was in preparation, in which there was no longer any room for Napoleon. The ill will of events had declared itself long before.

It was time that this vast man should fall.

The excessive weight of this man in human destiny disturbed the balance. This individual alone counted for more than a universal group. These plethoras of all human vitality concentrated in a single head; the world mounting to the brain of one man—this would be mortal to civilization were it to last. The moment had arrived for the incorruptible and supreme equity to alter its plan. Probably the principles and the elements, on which the regular gravitations of the moral, as of the material, world depend, had complained. Smoking blood, overfilled cemeteries, mothers in tears—these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades, to which the abyss lends an ear.

Napoleon had been denounced in the infinite, and his fall had been decided on.

He embarrassed God.

Waterloo is not a battle; it is a change of front on the part of the Universe.—"Les Misérables: Cosette, Book First—Waterloo," end of Chapter IX.

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★ *July* 17, 1940 ★

JUL 18 1940

The Church's Place and Duty

[Editorial appearing in the July issue of *Advance*, religious monthly of the Congregational and Christian Churches, published in Boston]

Today, on the eve of going to press, we are writing in what seems the darkest hour of modern history and one of the darkest of all time. The fall of Paris has been followed by the collapse of France, and Great Britain becomes the last line of European democracy with the danger never more real that that line also will break. The strong note of defiance in Prime Minister Churchill's utterances cannot conceal this fateful possibility, and few in this country will question Mr. Churchill's plain statement that if Britain goes down, American democracy will face the abyss.

Under these circumstances, it would be a gesture of insincerity and artificiality for even a religious newspaper to ignore the facts and their many dangerous and tragic implications. That this country is aroused as never before is obvious in the action of Congress, in both House and Senate, on measures that even a few months ago would have occasioned sharp division and acrimonious debate. With a few conspicuous exceptions, politicians of both political parties have shown sufficient statesmanship and elemental loyalty to the American democracy to get together in plans for defense, both here at home and in giving such aid to Great Britain as may help to form an additional barrier.

It is not altogether creditable to the American people or to our leaders that public sentiment and utterances have changed almost exactly with the measure of the success of Germany's aggression and the accumulating sense of peril to ourselves. But, despite the intensified situation, no vital factors in the problem are different. The peace sentiment, where it is little more than sentiment, unequal to the strain and situation of today, was just as unequal to the situation yesterday if it had been sensed with any accuracy or realism. The purpose of the American people to maintain peace has been honorable and laudable, but it has been neither laudable nor honorable that we should have closed our eyes to the destruction of other lands and peoples and the destruction of human rights and liberties that preceded the military onslaught. We have raised voices of protest but they have been weak and ineffective, and even here in our own country there has been no aroused or adequate opposition to Nazi and Fascist groups which have been engaged for a long time in stirring up racial and religious prejudice and in carrying on campaigns against all that is most essential in American democracy.

The church constituency, including our own, has been for the most part inert and ineffective. It has been almost impossible for papers like *Advance, The Churchman, The Christian Leader,* ZIONS HERALD, and other equally notable organs of Christian democracy, to make much impression upon the church constituency as a whole in their plea for civil rights and liberties, for social justice, for generous and humanitarian treatment of refugees, and for any adequate protest or action against the foul things that have been happening in other lands. Churches have been, in some instances, hotbeds of the very sort of prejudice and denial of civil liberties that they ought to have been fighting. We have been willing to hide behind the screen of nationality and neutrality where we ought to have been assuming some attitude of plain and uncompromising social and moral responsibility. It has of course been evident that the United States could not "police the world," but a nation with the power and prestige of ours, apart altogether from the use of force, could have done a great deal more than we have done; and it will stand to our lasting disgrace that, during these years preceding the worst crisis that world-wide humanity has ever known, we have supplied the materials of destruction on a large scale to every one of the totalitarian powers that were already seeking to destroy democracy. It is a disgraceful record for which this nation, in seeking to recover lost ground with the urgency that now seems manifest, should be in the mood of spiritual humiliation and repentance.

Is there even now much evidence of moral and social awakening in our hurried preparation for defense and our effort to aid the Allies? Not as much as one might wish to see. It is tragic to see the rush in certain quarters to destroy most of what we have sought socially to upbuild in recent years. With millions of Americans still unemployed, the Fascist-minded super-patriots among us, who are always ready to defend the state at the expense of other people, are urging that hours of labor should be extended and wages reduced. The cry has gone up for the cutting off of funds for relief of the needy before we have provided any means of support through employment. These are not the proposals of enlightened people, repenting for the aid that they have given to totalitarian dictatorships. Devotion to democracy calls for a different spirit. It is possible that, in a time of peril like this, liberties may have to have some reasonable restriction, and that we may all have to make economic sacrifices that under normal circumstances we would not choose to make. But it will make a great difference whether we view any such need with the purpose to make the restrictions of liberty as slight as possible and the economic sacrifices shared by all, or whether we take advantage of the situation to destroy the liberties that some reactionaries have always sought to destroy, and play into the hands of those exploiters who have always been willing to aggrandize themselves, either in peace or war, through the impoverishment or sacrifice of others. The great question confronting us is whether our nation which has thus far so deeply failed can now be developed and organized on a basis of united democratic idealism and unselfish, conscientious devotion to a task that is greater than that of saving our own skins.

What of the church in this crisis? We need not stress the fact that it *is* a crisis, for whether one regards the peril from Europe as near or far, immediate or deferred, the one thing that is obviously true is that we are in for enormous military preparation and expansion. Even though, on the most hopeful outlook, the forces that we shall organize and the equipment that we shall build up may never be used in actual warfare, the threat is sufficient to create a military situation and psychology. In this situation the church has two alternatives. It may become a part of this great militaristic machine, or it may still be a sanctuary in the midst of a war-maddened world where men are devoted to those ultimate ideals and the vision of that ultimate society which present necessity and danger have obscured. If idealism and faith are lost, all is lost—regardless of whether the nation as such is saved or destroyed. It may be the plain task of the citizen to defend his country, but *it is the supreme task of the church to keep the country worth defending, and to keep its citizens worthy of that ultimate state of peace and righteousness and justice for the attainment of which the forces of democracy profess to be organized.*

It makes a great difference in our judgment whether the church misses the proper way. As individuals, we may be absolute pacifists, or we may accept the full obligation of defense of the country by physical arms and means. But it is the primary place and business of the church to strengthen morale, morale to guard the spiritual foundations, and to maintain a cause that is worth the supreme devotion of Christian men and women in whatever way duty and vision may lead them to manifest it. It is by maintaining the primacy of its own place and mission, eternal, world-wide, that the church, even in an hour of what seems to most of us unavoidable national militarization, can best serve the state.

A Meek But Mighty Man

[From an editorial in the *Michigan Christian Advocate*]

Perhaps the first impression most of us received of Bishop Blake when he came to our Area was that he was a meek, mild-mannered man with a kindly spirit and a deep devotional life. He was pious in the best sense of that term and has always left the conviction among those who knew him that he lived close to God.

A demonstration of his gentle nature was touchingly revealed at the Traverse City Conference as he baptized several babies. This service was executed with unsurpassable tenderness and exquisite beauty. His personality lifted the mere ritual to sacred heights and created an atmosphere of reverential awe. As he finished baptizing each baby and kissed its head with a fatherly tenderness, his face glowed with affection. Unfortunately, not many have been privileged to see him function under such utterly human circumstances, which reveal a side of his nature quite different from what might be expected if one is to judge simply from what one hears or reads.

Not least among his qualities of meekness is the character of his voice. Usually it is soft and gentle, almost too soft for those on the back seats, and yet at times of arousement it frequently takes on the volume of a prophet's thundering challenge, but it is never harsh nor brazen.

This little, meek man is none the less mighty. Much of his strength grows out of his meekness and out of his insistence upon accuracy; his dogged determination and his utter fearlessness.

A passion for facts and figures has been one of his magnificent obsessions. He frequently takes from his pocket a newspaper or magazine clipping bearing upon a social problem. He is constantly digging up the partially hidden and little-known truths and using them with amazing artistry, and is always careful to have his facts well documented and never have we known him to state one that was incorrect.

Once armed with information that justifies a pertinent conclusion, he pronounces that

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Man's Brotherhood in God

SERMON PREACHED JUNE 5 AT THE TEMPLE OF RELIGION, NEW YORK WORLD'S FAIR

ROBERT H. DOLLIVER

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1:25.

James recognizes that there is a "perfect law of liberty," wherein men of spiritual insight and desire come to reflect the same sort of freedom that there is in God Himself. The figure used in this passage is that of a man looking at himself in an imperfect mirror. In ancient times, they did not have the perfect mirrors that we have today. The best they could do was to see rather darkly a reflection of their own face and body in a piece of shiny metal or flat glass set against a dark background. But these men did dream of seeing a perfect image in a perfect mirror. Such is the operation of the perfect law of liberty. Men are to be the perfect image of their Creator. They are to be free men, even as God is free.

They are not to be free in the sense of having license to do what they will. That would be anarchism. But they are to be free sons of God—that is, they are to act as part of the creation of God Himself, individuals of supreme worth in the sight of God, and free to act as such.

Now, the history of mankind has been a continual struggle to attain liberty for the individual. Only when men are free to do as God wants them to do, to come and go in doing His work, and to think and let think His thought after Him, are they free indeed. They are to love the Lord their God with all their hearts and with all their souls and with all their minds. This men intend to do and would do. But they are also bidden to love their neighbors as themselves. This they find hard to do. Men are constantly attempting to encroach upon the freedom of their neighbors. Their neighbors in turn resent this, and so envy leads to hatred, and hatred leads to strife. Envy, hatred, and strife, however, drive out the love of God, and so the whole matter ends in the loss of the perfect law of liberty. Men again come to behold themselves in a dark glass.

In other words, men come to believe in the perfect law of liberty, but they find it difficult to continue therein, because they will not love their neighbors and their neighbors will not love them. The growth of liberty and the growth of neighborliness go hand in hand. Men can be free only as they are willing to accord to other men the same kind of freedom they enjoy.

Let us not forget that the liberty we possess has been purchased at a high price. The ragged troops of General Washington were imbued with one spirit, "Give me liberty, or give me death!" They won for us, by the staining of their blood, a free country and a government that grants freedom to its people. My own great-grandfather sailed a ship late in 1814 out of New York harbor to New Orleans. While he was loading cotton on his deck, a fleet of enemy ships appeared at the mouth of the Mississippi. He offered his ship to Andrew Jackson for the defense of New Orleans. He piled his bales along the deck to form a defense. The enemy set the cotton on fire, burned the ship to the water's edge, and took the captain to prison in a foreign land, where he stayed for nearly a year before he was released.

In the awful Civil War, the issue was one of freedom for the Negroes. It was a fearful issue, but it had to be drawn.

In the first World War the words of President Wilson before the Congress, April 2, 1917, expressed the overwhelming sentiment of the people: "The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. It is a fearful thing to lead this great, peaceful people into war—into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But right is more precious than peace. . . ."

"Make the World Safe for Democracy" became the slogan of the boys in khaki who marched away to France in 1917-18. This was the thought uppermost in the minds of those who died in Flanders fields. They had a "rendezvous with Death" and they kept it; to their "pledged word" they were "true," even though spring came and even though they knew it would be pleasanter to be "pillowed in silk and scented down." All these continued in the "perfect law of liberty." We dare not be "forget-

ful hearers" of all this. We dare not be forgetful of the reason these boys gave their lives. Freedom is the most precious gift those who have gone before have been able to bestow. It is worth all else to keep.

But liberty stands in jeopardy today. The ideological systems of fascism and communism are not free systems. People in the lands where those systems prevail are not free to say what they please; they are not free to read what is the truth, or to know the truth that will set them free, or to do what they desire to do in their spare time, or to worship God according to the dictates of their own consciences, or even to eat what they want. If such a system spreads, it may well be that we shall no longer be free. It may be we shall have to go to war to defend freedom.

The church and the synagogue are among the principal bulwarks of liberty. They have had to fight their way to win their own freedom. The reformers died that freedom might live. John Huss, the Bohemian reformer, said, "These bishops urged me to recant; but I will not do it, for I would be found a liar in the eyes of God, and I would wound my own conscience and the divine truth"; and at the stake he said, "In the same truth of the gospel which I have written, taught, and preached, drawing upon the teachings of the holy doctors, I am ready and happy to die." Of such martyrs is the seed of the church. To such men we owe our freedom to speak. The church did not just happen to secure the right to speak as conscience dictated. It was a struggle of five centuries in which tens of thousands lost their homes and livelihoods and thousands lost their lives. Let us not forget in these days that many of those who founded this nation and signed the Constitution guaranteeing our liberties had come here, or their parents had come here, seeking freedom of conscience to worship God according to their own desires.

Now the church has the liberty to speak. The danger is that systems of thought will destroy this liberty and, if they can, utterly root out the church. Hitler is quoted in a letter from Dr. Henry Smith Leiper to *The New York Times* on May 25 as having said to Herman Rauschnigg, former president of Danzig: "A German church, a German Christianity, is a distortion. One is either a German or a Christian. You cannot be both. I tell you we must prevent the churches from doing anything but what they are doing now, that is, losing ground day by day. The parsons will be made to dig their own graves. They will betray their God to us. I can guarantee they will replace the cross with our swastika, and when we have reached that point, the churches will be crowded again." "Fascism, if it likes, may come to terms with the church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch and annihilating it in Germany."

Such statements do not assure us of peace. They speak in unmistakable language that we may have to go to war to defend Christianity and, along with it, civilization.

But God grant that we shall not have to go to war! Another slogan of the days of 1917-18 was "A War to End War." This was embedded in the minds of those who had to endure gas, mud, "cooties," shell-fire, zero-hour attacks in the face of murderous machine-gunning and bombing from artillery and the air: that war was too horrible to survive; that it was a relic of barbarism; that it must be outlawed forever; that the cost in human lives was too great. We see that even more clearly now that the frightful carnage of the second battle of Flanders has come to an end. "We must make the world safe for freedom." Liberty—this precious right for which men have fought and died for centuries, about which men have dreamed since the dawn of history, and which is a part of the very law of God—this must be safe in the world of tomorrow.

We in the church have heard the voice of those who died in battle for peace. They shall not have died in vain. We have said repeatedly during the last two decades, "Never again shall the church put its blessing upon the war system." We have agreed that we must have no hatred or bitterness toward anyone.

But at the same time we must pledge ourselves to the building of a new international order in which nations that become ambitious to trample ruthlessly on the freedom of their neighbors shall be punished at once and put in their proper place. It may be that we shall arrive at a point where we shall be forced to make a choice between two ideals that we love very much indeed, the love of liberty and the love of peace. But if we give up the love of peace temporarily and are forced to go to war, we must make sure that we go for only one purpose, and that is to insure that we shall always hereafter be free from war.

Peace and liberty are one and the same at bottom. Peace is one aspect of liberty—freedom from war—war which is one of the most ancient and cruel means of taking man's liberties from him. War is not worth our waging for lesser motives. We shall not go to war because we want to Americanize the world, or because we want to preserve the status quo, or because we desire to bolster tottering empires, or even because we hate anybody. We shall go to war to make men free, in obedience to the "perfect law of liberty." We shall pledge ourselves to the building of a new international order in which nations will not be allowed to arm for the purpose of ruthlessly trampling on the freedom of their neighbors. At the same time the distinction between the "have" nations and the "have-not" nations will be eradicated. An abundant earth, given us by God, shall be made to produce enough for all to eat. Science will help us there. Tanks shall be turned into tractors for plowing. Bombers shall be made into argosies of commerce, travel, and communication. The manufacture of arms except for police purposes will be outlawed. A parliament of the nations shall govern the peoples. Already the dim outlines of this world of tomorrow are visible. God grant that we may be obedient to His kingdom which He has revealed unto us, whether in peace or in war.

WILL HISTORY REPEAT?

LEWIS G. WESTGATE

There is nothing in the following sonnet which might not have been written in 1940 and applied to him who has been called the Beast of Berlin:

When, looking on the present face of things,
I see one man, of men the meanest too!
Raised up to sway the world, to do, undo,
With mighty Nations for his underlings,
The great events with which old story rings
Seem vain and hollow; I find nothing great:
Nothing is left which I can venerate;
So that a doubt almost within me springs
Of Providence, such emptiness at length
Seems at the heart of all things. But, great God!
I measure back the steps which I have trod;
And tremble, seeing whence proceeds the strength
Of such poor Instruments, with thoughts sublime
I tremble at the sorrow of the time.

This sonnet by Wordsworth was written in 1803, and refers of course to Napoleon. In 1815, more than a decade later, Napoleon was exiled by the English to St. Helena. Will history repeat itself?

Methodism in India's Lake Country

WHERE THE MIGHTY HIMALAYAS FORM A MAJESTIC BACKGROUND

DONALD F. EBRIGHT

The India of dazzling sun, flaming flowers, heat-baked plains, and dusty mud-hut villages has been amply described. But this is not all of India. Come with me to the "Westmorland" of India and revel in the beauty of snow-clad peaks whose summits defy ascent, and whose deep shadowed valleys enfold enchanting lakes. Put on your hiking clothes and tramp through a rugged mountainous land larger in area than Ohio, which borders on the forbidden lands of Tibet and Nepal. Perhaps you have not thought of the India of blinding snow, misty valleys blue with cold, and the stone-hut villages nestling on craggy ledges. This is part of India and here Methodism is at work. Methodist missions are not only far-flung but also high-flung. So it is to the lake country that we go, with the mighty Himalayas forming a majestic background.

Naini Tal, summer capital of the United Province Government, is our first stop. One motor road and a narrow-gage railway line constitute the two entrances to Naini Tal. Leaving the plains of North India, we enter the foothills and for half a day the miniature engine puffs upward, and when unable to pull the little coaches, stops at the terminus, Katgodam, or, in the vernacular, "Kitty-Be-Blowed." From here we must take a bus and climb five thousand feet. Suddenly the last curve on this spectacular road is rounded and the loveliest lake imaginable looms in the distance. One does not see it suddenly because the deluge of beauty is too much. Eventually the lake, shimmering in the sun like millions of diamonds, the seven mountains rising from the water's edge, forming a gigantic elliptical bowl, and the houses, buildings, and roads rising tier on tier above the lake assort themselves before our eyes and we see the total beauty. From the summit of the highest of these mountains, Mount Cheena, one can look across seventy miles of lesser peaks and see one of the grandest sights on earth, two peaks over 25,000 feet and more than a hundred peaks exceeding 20,000 feet in height spanning the horizon. The queen of these grand peaks is Nanda Devi, highest peak in the British Empire (25,045 feet). Mount Everest is higher, but then it is in Tibet.

Naini Tal was named in ancient times for three sages: Atri, Pulastya, and Pulaha. These sages were on a pilgrimage. One day while resting on Mount Cheena they became thirsty and began to dig for water. Miraculously the earth sank deeper and deeper, filling with water, and thus the lake was formed. But the present name, Naini (Tal means "lake"), comes from the Hindu goddess Naini Devi, who is devoutly worshiped. The mountain on the western side of the lake forms, silhouetted against the sky, the outline of a reclining woman. This is reflected in the lake at evening time. Hence this image is Naini, the goddess of the lake or Tal. It was not until 1838 that the British discovered this enchanted spot and began to build roads. But by 1858 Methodism was engaged in laying the foundations for educational and evangelistic work.

Look beyond, from mountain peaks to sequestered valleys giving birth to hardy trails, and see walking upon them the adventurous missionary, whose commission takes him wheresoever humanity dwells. Schools, dispensaries, churches, play-fields, parsonages—the evidence that somebody cares.

The great Tibetan Road, highway for Hindu pilgrims, wends its way through this section of the Himalayas. Every year thousands of Hindus from all parts of India leave their tropical climate, set their faces to the north, and climb to holy mountain shrines and temples. It is a cruel journey. Up steep trails with beetling cliffs, across snow-bound passes at dizzying altitudes, down steep declivities made hazardous by loose rocks, the men, women, and youth of all castes press as they brave cold and hunger along the Garhwal Pilgrim Road to reach the goal of their hearts' desire. Such devotion to God must be rewarded and that is why the Christian missionaries are at work in this land, to aid these seekers to become finders of salvation through Jesus Christ. It will interest the friends of missions to know that Methodism began its work in these hills in 1865.

The historic center of this area has been Almora, famous in Indian history as the stronghold from which the Gurkha forces marched as they went forth to raid peaceful and prosperous valleys. Their plundering was dreadful and feared. But today the Gurkhas keep law and order in these same valleys.

Naini Tal to Almora, and now to Sat Tal. Sat means "seven," hence the Seven Lakes. The trail to Sat Tal winds through the luxuriant Himalayan foothills and is indeed in the midst of the land of lakes. From charming Bhim Tal to Sat Tal only a winding path of three miles' length enables a visitor to reach his goal. A horse for the weary, but no chance for the motorcar, with most of us enjoying the walk. The end of the trail is the Ashram of Dr. E. Stanley Jones. It is a place of tranquil beauty. It is Retreat. The seven neighboring lakes, like seven charming sisters, are each quite different. One is good for swimming. One is noted for fish. One is the place of the lotus. In this Sat Tal Estate, the property of the Methodist Mission, three different groups have their respective summer camps. The Ashram, a "glorified vacation home," combines a program of fellowship, lectures, discussions, and manual labor. The Teacher Training College of Lucknow Christian College conducts its summer session at Flower-Mead Camp, where progessive educational methods are taught. Mr. E. W. Mumby, who had the distinction of taking the Indian team to the San Francisco Olympics, has his summer session of the College of Physical Education at Koh-i-Nur Camp. There is a wooded knoll from which you can look down upon the three separate camps. Three camps, yes, but they illustrate a glorious synthesis. Training of spirit to understand the kingdom of the Eternal, training of mind to face the new India, and training of body to make it responsive to the spirit are the camp-tones united into harmony at Sat Tal.

The sun drops behind the pines, a calm envelops the valleys, mist rises from blue lakes deepening into gray, a star breaks through the night, while I stand content, knowing Methodism has been faithful to the call of Christ in India's lake country.

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Recent Religious Thought

To the list of books with which Henry Sloane Coffin has enriched the thinking of his generation, he now adds one called "Religion Yesterday and Today."* This caption is an abbreviation of the volume's subtitle: "Religion Yesterday and Today in a Section of American Protestant Christianity." It is only fair to state that this phrase more accurately defines the scope of this study. The six chapters here presented comprise an equal number of lectures delivered first on the Charles F. Deems Foundation in New York University last fall, and later on the Jarrell Foundation in Emory University, Atlanta, Ga., in January of this year.

The topics that receive Dr. Coffin's attention are as follows: "Evolutionary Science," "The Divine Immanence," "Biblical Criticism," "Religious Experience," "The Social Conscience," and "The Church." Few would deny that these themes have served as the main centers of debate within American Protestantism during the last sixty years. In each chapter the author surveys the major influences which have proved potent, pointing out the strength and weakness of each position. The result is a commendable review of intellectual religion as recently expressed in non-Roman churches. No one chapter could be termed exhaustive, the treatment being popular and suggestive rather than detailed. Yet the book does gather up the scattered threads of religious debate and weave them into a pattern possessing unity and clarity.

Dr. Coffin is the well-known president of Union Theological Seminary in New York City. He always writes interestingly, a gift born perhaps of his previously exacting pastoral and teaching service. In this volume he draws heavily on the biographies and autobiographies of those leaders who appear prominently in his studies. This fact lends vividness and reality to his discussions. His personal point of view may be described as that of a liberal evangelical, a position which renders his interpretations acceptable to the majority of his readers. "Religion Yesterday and Today" is exceptionally valuable as a text for laymen.

*RELIGION YESTERDAY AND TODAY. By Henry Sloane Coffin. Cokesbury Press: Nashville, Tenn. Price, $1.75.

A Loss to the Church

It was only three weeks ago, in the issue of June 26, that the HERALD announced the election of Rev. W. A. C. Hughes to the episcopacy by the Central Jurisdictional Conference and of his assignment to residence in the New Orleans Area. Now it becomes our sad duty to record the death of Bishop Hughes on Friday evening of last week, July 12, in Baltimore, Md.—just three weeks and one day after his election to the episcopal office. Chosen on the second ballot taken at the Conference in St. Louis, he became the first bishop elected in the new Methodism since the session of the recent General Conference.

Nearly a quarter of a century ago Dr. Hughes was appointed head of the Bureau of Negro Work of the Board of Home Missions and Church Extension. "In this office"—to repeat what we said two weeks ago—"he labored with great faithfulness and efficiency, helping to aid churches and lift the standards among his people. His forcefulness and eloquence as a speaker and his wide contacts with the churches of the colored Conferences have made him the best-known leader of his race, with the exception of the Negro general superintendents, in American Methodism during the last few years." It had been anticipated that the episcopacy would give him a still wider opportunity for the exercise of his recognized abilities. His death, therefore, just as he was taking up his new task, is a great loss to the church and particularly to the Central Jurisdiction.

Bishop Hughes is survived by his wife and four children—a son, W. A. C. Hughes, Jr., a distinguished attorney of Baltimore, and three daughters.

German Christians and the State

The eminent German theologian, Dr. Martin Dibelius of Heidelberg, has written a pamphlet entitled "British Christianity and British World Power," in which he seeks to show that the British are hypocrites, that they use their piety as a cloak for their imperialism. An account of this pamphlet, in an article published in a Swiss church paper, has brought forth an answer from another eminent theologian, Dr. Alfred E. Garvie of Great Britain. Writing in *The Christian World* of June 20, under the title "Are We Hypocrites? A Nazi Accusation Refuted," Dr. Garvie says that not only Dr. Dibelius but German Lutherans generally do not give the British credit for sincerity in seeking to apply Christian principles in all spheres so as to Christianize state and society, but "debit us with hypocrisy as pursuing our selfish and worldly ends, the extension of our power and the

crease of our wealth under cover of our religious ofession." "Lutheran piety, on the other hand," ntinues Dr. Garvie, "separates church and world, e in the church and life in the world, assigns autonmy in accordance with God's order as Creator to onomics and politics, refrains from the attempt to hristianize state and society, and confines the church the cure of souls. . . . It is this dualism between the here of grace, the church, and the sphere of secular fairs, society and state, which explains how it is posble for a large section of the church in Germany to lace itself resolutely and even enthusiastically behind e aggressive policy of the state, without any scruples out the wrong that may be involved." When the dgments of Christianity cease to be applied to the cts of government, the way is clear for the perpeation of such horrors as blitzkriegs.

Cover Quotation

Herald readers who are inclined to give way to opeless acquiescence in the ruthless march of Europe's second Napoleon toward world dictatorship vill do well to ponder the quotation from Victor Hugo's "Les Misérables" which appears on the front over of this issue, under the caption "He Embarrassed God." Dr. Richard L. Shipley, editor of *The Methodist Protestant-Recorder,* published this extract ecently in the *Daily Christian Advocate* of the Northastern Jurisdictional Conference, and we are indebted o him for thus calling our attention to Hugo's searchng words.

The Problem of Defense

America has become defense-conscious in recent week. One of these is a book, "Defense for America,"* conversations between individuals, the question is being debated as Congress votes billions for preparedness. Two publications discussing this problem have been received at the Herald office within the past week. One of these is a book, "Defense for America,"* edited with an introduction by William Allen White. The contributors are fourteen men and women from all walks of American life who "have attained some distinction in education, in business, in public affairs, in religious leadership, and in the newspaper work." William Allen White is national chairman of the Committee to Defend America by Aiding the Allies and the contributors to this book all arrive at the one conclusion, although approaching it from different points of view, that "the Nazis' triumph in Europe presents a definite menace to democratic civilization in the United States." The other publication that has come in during the week, relating to this same problem, is a pamphlet, "Total Defense," which represents the views of the Committee on Economic Defense, an affiliate of the American Council on Public Affairs, 1721 Eye Street, Washington, D. C. The committee holds that "our survival as a nation and the protection of the personal liberties which form the very essence of our national life will depend on our ability to make the necessary economic adjustments." It is to the problems involved in these adjustments, and the methods that might be used in solving them, that the committee addresses itself in this pamphlet. Both the publications here mentioned will stimulate thought, whether or not one agrees with the conclusions reached, and thought is what is needed today on the part of Americans, many of whom are all too ready to take their opinions from the newspaper headlines or the latest radio broadcast.

*Defense for America. Edited with an Introduction by William Allen White. The Macmillan Company: New York. Price, $1.

Important Week

Next week will be an important one in Methodism, for it will see the organization of the major boards and commissions of the new united church, following the elections by the six Jurisdictional Conferences. The organizational meetings will be held in Chicago, Ill., at the LaSalle Hotel, during a five-day period—July 23-27. The schedule, as announced in a previous issue of the Herald, is as follows:

Board of Missions and Church Extension—July 23-25
Board of Education, July 25, 26
Board of Publication, July 25
Board of Lay Activities, July 27
Board of Pensions, July 27
Board of Temperance, July 27
Board of Hospitals and Homes, July 27
Commission on World Peace, July 27
Commission on Evangelism, July 27

Largest in numbers will be the Board of Missions and Church Extension, with about ninety members, half of whom will be women, and, in addition, all the effective bishops resident in the United States. These same bishops will also be on the Board of Education, which will have some seventy other members. The Board of Publication will have a membership of about fifty, with two publishing agents as ex-officio members. In the Board of Lay Activities there will be thirty-six members, twenty-four of them laymen. The Board of Pensions will have about thirty members, the Board of Temperance twenty-eight, the Board of Hospitals and Homes twenty-four, the Commission on World Peace twenty-three, and the Commission on Evangelism about fifty, some ten of whom will be ex-officio members.

The boards now have the right to elect their administrative officers. These elections were formerly part of the business of the General Conference. In the new church, however, this responsibility falls upon the board itself. Among the leaders to be elected are the following: five executive secretaries for the Board of Missions and Church Extension; two executive secretaries for the Board of Education; an editor of church-school publications; an editor and associate editors of *The Christian Advocate;* a book editor; two publishing agents; an executive secretary for the Board of Lay Activities; two executive secretaries for the Board of Pensions; an executive secretary for the Commission on World Peace, and an executive secretary for the Commission on Evangelism.

"BUSINESS AS USUAL"

All over the world today, business is in a state of disruption. Ships are being bombed or torpedoed. The trade lanes of the world are infested with mines. Vessels are forced into ports that their shipments may be examined and in some cases actually confiscated. War materials are taking the place of ordinary supplies and manufactured articles as the exports and imports of the nations. The balance between production and consumption is all awry, and business men are at their wit's end about present and future orders. The world is now so broken up that anything like normal commercial relations are out of the question.

There is, however, one going concern with international relationships still amazingly intact considering the wide-spread break-up of ordinary contacts. That one concern is the church of Jesus Christ in its missionary outreach to the very ends of the earth. While problems and difficulties have multiplied on every hand, the only institution, speaking generally, which can with any large degree of truth tack up over its door the sign "Business as Usual" is the church. Take the recent General Conference of the new Methodist Church for an illustration of the preservation of international relationships in a war-obsessed world. With the single exception of Germany, every field beyond the seas where Methodism has work was represented at Atlantic City, and even from Germany came letters of fraternal interest and greetings in Christian fellowship which transcended all the hatreds and bitterness of this present tragic era. There were at Atlantic City men and women from Africa and India and China and Japan, sad-faced delegates from Norway, Sweden, and Finland, bishops, pastors, and laymen from South America. The whole Methodist world through its leaders was there in one great international gathering bound together in a common love of the Lord Jesus Christ, through whom, by whom, and in whom alone the world can be made one. That great Conference was a miniature of what we may expect some day on a world-wide scale when every knee shall bow to the King of kings.

With its characteristic power of adaptation under the guidance of the Holy Spirit, Methodism at the Conference, notwithstanding it was in the midst of all the problems and intricacies of the unification process, proceeded to adjust its mighty machinery to the baffling conditions of war, suffering, and death that the church might keep intact the one surviving fellowship of the world and continue its ministry to all men in the name of Jesus. The legislation governing the Board of Missions occupied eight and a half solid pages in *The Daily Christian Advocate* and covered every important detail of home and foreign missionary policy and activity, including the education of the church, the collection of funds, and the administration of the work at home and abroad.

In the report of the Committee on Central Conferences, the adaptability of Methodist organization to almost every conceivable situation was, if anything, even more vividly illustrated. By the adoption of that report, which had to do with the organization and administration of the church beyond the seas, constitutional provisions were given broad interpretations, unusual powers were conferred upon single Conferences or groups of Conferences caught in the maelstrom of war, and emergency legislation providing episcopal supervision for distant fields, with some element of flexibility in the plan to meet unforeseen situations, was passed.

Another glimpse of an organization that is still doing business as usual was afforded in the May meeting of the Personnel and Executive committees of the Board of Foreign Missions. Here, missionary candidates for the far-flung fields of the church were examined and provision was made for their "outgoing," special appropriations were authorized, and furloughed missionaries, Americans and nationals, were introduced. At that time, also, word came that the bishop of Africa with his wife was shortly to sail through waters which reports said were about to be strewed with deadly mines. Business as usual—that is the church of Jesus Christ.

Want an investment? Want a job in these days of unemployment? Do not forget that stable institution the church, which ever continues in sunshine and storm to minister to the underprivileged masses of mankind, to the ignorant and the sinful of every land and every clime. When stocks and bonds are tumbling and real estate is worth only what one can get for it when war threatens to wipe us all out financially why not invest in the uplift of humanity, in sweetness and light, in the kingdom of God? Turn the money over to the church, which never goes into receivership but is ever busy overcoming evil and doing good in the world. Where also is there a better opportunity to invest life than in the church? Christian ministers, teachers, evangelists, doctors, nurses, social workers, missionaries, administrators, musicians, writers, are needed all over this wide world. There are a thousand jobs waiting for competent workers in the kingdom of God. The church prays and waits for the needed resources of money and men to spread the saving gospel of Christ to every country in the world, to every city and village, every man, woman and child. Who will give? Who will go? The church is a vigorous concern. It is doing business as usual.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

No more important question can ever be raised than the question what is true and false in religion. It is not an easy question—it is not easy to distinguish the true God from the false. Now, the story of Elijah is the story of a man who was able to lead his people to choose the true God, and it is therefore worth studying to see whether we can catch the principles upon which this great prophet worked in his search for a genuine religion for his nation. Baal is an almost forgotten word, but, for all that, false gods have not vanished from the world, nor have they lost their power to confuse the minds of men. Many a modern man is bowing down before Baal when he thinks that he is worshiping the true God. Hence Elijah still has a message for us.

The first principle upon which he worked was an insistence that the true God could be found only by deliberate choice. No one drifts into true religion, no one inherits it, no one has it imposed upon him. It is only by his own conscious free will that any man can ever come to a genuine religion.

This does not mean that false gods may not be served because of a definite choice—that is not the sufficient mark of a valid religion. But it does mean that the half-hearted and half-intelligent acceptance of religion is always a mark of an essential falsity. Our churches are weak because they have too many members who have never made any clear choice, who quite amiably go along all their days halting between two (or more) opinions, who do not see anything amiss in the idea that Baal may be served in some respects and on some occasions without any offense to Jehovah.

Now, this simply means that they have never had any real contact with the true God, or they would know better, would know that they must make up their minds once and for all in a final and irrevocable decision. After all, the very essence of true religion must be a certainty that the God who is worshiped is the Supreme Good—a religion which stops short of that confesses its weakness. But surely the Supreme Good must have undivided and heartfelt allegiance. Jesus said that the first and great commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Quite evidently, without a clear vision of God there is no reality to religion; but, once a man has such a vision of the true God, there is no room in his life for Baal. It is only when God is a word with only a vague meaning, or one that stands for some theological definition or for some philosophical formula, or for some traditional commonplace, that the false gods of this passing world have a chance to gain a foothold in human life.

If the Christian's religion is to be real, he must claim for his very own the magnificent heritage which Jesus offers to His disciples. He must find for himself and in his own experience the meaning of the great words "Now are we the sons of God." Nothing short of that amazing consciousness of God as a loving Father will make our Christianity strong and real. It is the lack of it which is the root of all our weaknesses as individuals and as churches. Without it eight million Methodists may present an imposing spectacle, but they will be powerless to advance toward the great goals of the Christian religion. With it, they could remake the world.

Elijah knew that there could be no true religion without a definite choice and he knew that it must be an unconditional choice. He knew also that the true God is always a God of power, who makes His power felt in the lives of men. It is the God who answers by fire who is to be chosen; the god who makes no sign when his worshipers call upon him is no god at all. Here is a searching test of religion.

Do our lives show no marks of inspiration? Is there no difference between us who pray and those who do not? Are we also subject to fear, are we enslaved by sloth and greed and selfishness? Do our sins still easily beset us? Do our prayers go unanswered, or do we really expect an answer to them? These Baal priests who opposed Elijah, at least expected that their god would send the fire; sometimes it is hard to say whether some modern religious people have any great expectancy that their religion will make any real difference in their lives. Well, we may be sure that if our religion makes no difference in us and to us, we are not making any effective contact with the living God. Cold altars, cold hearts, uninspired lives—these are the sure marks of false religion. We believe in the religion of Christ because it has meant, and, thank God, still means, a definite power to live on an ever rising level. But we must never allow ourselves to rest content with the glorious past or with the achievements of others in the present. We must seek for our very own the fellowship of the God who sends His fire into human life.

We need no Elijah to call down fire from heaven—all about us are the proofs of the reality and power and love of our God. What we do need is the willingness to open our hearts to His coming, to choose this day that we will serve Him.

There is one other lesson which Elijah has to teach us. An unfailing mark of true religion is a true morality. The worshipers of Baal can see Naboth judicially murdered, and see it without feeling called upon to do anything about it. But not so the followers of the true God. They know that He is no respecter of persons, and that, wherever innocent blood flows because of man's inhumanity to man, there He makes inquisition for that blood. Real religion is never divorced from the insistent demand for social justice, nor is any follower of the true God unmoved by the agony of the oppressed. The reality of our religion must be judged in these deadly hours by the sacrifices we are making in behalf of Christ's little ones who are suffering because of the false religion of Force. For if our religion is real it is a religion of the spirit of Him who loves all His creatures and would not that any one of them should perish.

Women in a United Methodism

THE CHALLENGE OF THE COMMON ENTERPRISE

GEORGIA HARKNESS

The seriousness of the hour makes inappropriate either eulogies or invectives. Women working together in our Home and Foreign Missionary societies, in the Ladies' Aids, in the Sunday schools, in the Epworth League, in the prayer-meetings, in the making of Christian homes, in the conducting of many types of church and community enterprise, have wrought heroically for the advancement of the kingdom. Opportunities for creative leadership in the policy-making organs of the church have not always been commensurate with the services rendered in humbler spheres. But what I believe most needs to be said has to do neither with the past accomplishments of women nor with restrictions. It concerns the common enterprise of us all.

I wish to mention certain matters in which the urgency of the hour requires special effort. From many fields I select those in which the interests of women have always been primary.

Foremost among these is Christian education—a term which I take to be broad enough to include Christian family life. I am told that in the discussion of clergy rights at the recent General Conference in Atlantic City, so fresh and unspoiled a statement as that "woman's sphere is the home" brought forth a vigorous hand! To avoid misunderstanding, let me say that I too believe woman's primary sphere is the home! If some of us do not talk much about it, it is because there does not seem to be enough negative evidence to get up an argument. But however much we may agree upon the primacy of the home, there is still a long way to go before we shall have generally the kind of home called for by the ideal of the family of God.

Where Methodism is virile, its homes are Christian. Last winter I asked the members of one of my Garrett classes to write out a list of the factors that had done most to develop and deepen their own religious experience. Twenty-nine papers were handed in; twenty-nine mentioned first a Christian home. For the edification of ministers let me say that sermons came more than half-way down the list, with the personality of the ministers and of Christian friends a close second to the home. These are the statments of persons religious enough to be giving themselves to Christian service. But what of the multitudes of young people here and there and everywhere, in the so-called "lost generation"? One may surmise painfully that many of them are spiritually without chart or compass because they have failed to find in their homes that which bound these other youth to God and the Christian ministry. The home is not the only agency of religious nurture; but if the home does not lay its foundation, other agencies are likely to prove unavailing.

Of popular knowledge of psychology, of instruction in home economics and general education for marriage and parenthood, there is, fortunately, a growing amount through secular channels. In church circles there is no lack of pious and platitudinous talk about the Christian home. In scientific but spiritual-grounded education in Christian family life, however, we are tragically deficient.

In the field of religious education I must enter two related pleas, both on matters of maximum importance. One is for more acquaintance with the Bible and a more forthright historical approach to the Bible. The other is for more and better theology in both the ministerial and the lay mind. My friend Mrs. Mary Ely Lyman tells of a student who said she wanted to take Bible in college because she had always gone to a progressive Sunday school and they never got as far as the Bible! At the opposite extreme is the far more common situation of Sunday schools so unprogressive that students still come to college with much to unlearn, wondering wistfully whether they can believe in God and evolution.

It is startling to what a degree recent events have uncovered the bad theology that was latent in less troubled days. People are looking for a visible Second Coming, are reading Daniel and Revelation for prophecies about Hitler, are clamoring for miracles to happen, and losing their faith when God continues to work through His orderly ways of natural law and human freedom and moral judgment. That Biblical literalism is still so largely prevalent even in churches served by liberal ministers makes one wonder whether the clergy have not worked too hard to conceal from their people the effects of a seminary education!

There is nothing more needful in a distraught world than is faith in the living God. This must be a faith that is reasonable and compelling, a faith that requires no mental reservations, that offers stability and power. To the discovery and impartation of such a faith, all Christians—whether men or women—are called both by the exigencies of the times and by the eternal verities of our gospel.

A second major concern of women is the relief of suffering. When an emergency arises, like a flood or a fire, it is Christian women who are the first to open their homes. When bereavement enters a community, Christian women are always at hand to offer sympathy and succor. Now we are confronted by a world-wide emergency and by bitter suffering throughout the world community. I am confident that Methodist women—and Methodist men—will not quail before the challenge.

From two angles the approach to the world's suffering must be made, the one preventive, the other remedial. The more constructive and less dramatic channel is our long-range effort to establish a more just and responsibly related society. There is serious danger that this may be interrupted by the present dislocation. *It must go on.* Through the many-sided missionary enterprise, through the establishment of world friendliness and understanding, through courageous and tactful and patient challenging of economic conservatism, through more Christian race relations, through all that makes for good citizenship in the world community, the foundations of peace with justice must be laid.

That there must be a more Christian social order around the world—if there is to be a world—is a fact so evident that it would require no demonstration if the present panic had not so largely robbed us of our senses. And in the long-range creation of a more just, a more humane, a more peaceful society, women have a strategic role to play. We church women ought not to leave it to the Woman's

Club, or some propagandist secular agency, to provide all the education the community gets on international relations, labor conditions, trade unions, social security, cooperatives, public health, housing, and the many other matters that enlist the concern of sensitive consciences. Christian work ought to be more social, and social work more Christian. To bring this about is part of our job as Methodist women.

In the remedial aspects of the present situation, care for the victims of war must make large claims upon us. No one knows how many millions of refugees there are in Europe and Asia—homeless, ill-fed, ill-clothed, often separated from their families and living in inconceivable misery and fear. Within our own borders there are 75,000 refugees, Jewish and Christian, and to the difficulties of geographical and economic and psychological upheaval there is now added the indignity of being suspected as members of the Fifth Column. Nothing more topsyturvy can be imagined than to suppose that these suffering victims of the Nazi Government are here as its tools—but hysteria has so gripped the public mind that anything is believed.

Before such human misery, not one of us has the right to be comfortable in our consciences. The response to the appeal on June 2 for Overseas Relief was admirable. But the world's need is staggering, and much more relief must be forthcoming. If we can talk in terms of billions for armaments, why not for friendship?

I believe profoundly that America should stay out of this war, and without self-righteousness should remain strong enough to build for the future. But we have no right to our comfort and our security unless we are willing radically to share the misery of our stricken brothers. We must give—and give—and give, both of money and of understanding. With mounting taxation for so-called national defense, this will not be easy. But who ever supposed that the Christian way was easy? Our faith has a cross at its center, and the cross stands for the tension that comes at the meeting-point of love with suffering.

Another thing that we must do—and this too will cost in money and understanding—is to maintain and enlarge our program of missions. Our women's societies have done a great work through the years. I shall cite no figures, though an impressive case might be made through the bare citation of the millions of dollars raised and expended with a minimum of overhead expense, the thousands of workers placed at home and abroad, the countless numbers of persons brought to mental and physical and spiritual rebirth through the power of the gospel. Because of missionary effort, the world Christian community today is a fact—not a dream but a reality. Through such enlargement of good will among men, the enduring foundations of peace on earth have been laid.

There is grave danger at this time that, in the pressure upon our purses for implements of destruction, we shall retreat in our program of constructive missionary giving. Not only must there be no slackening: we must gird our loins to do much more than America has ever done. I say this not simply as a pious exhortation, but from a sobering recognition of the fact that Europe is now too crippled to do what it has done in the past toward the support of work in foreign fields. Heretofore there have been British, Scandinavian, German, French, Dutch, Belgian, and Swiss missions. Will there continue to be? No one knows. Whichever side is victorious,—if one may speak of victory in a holocaust where everybody loses,—it is certain that the burden of war debt and of social dislocation will enfeeble all the European countries for a generation to come. I do not anticipate either the death of the church in Europe or the blowing out of the light which has gone through the years from Europe to the ends of the earth. But it is now clearly the responsibility of the churches of America to keep the beacon burning for our stricken fellow Christians.

Can we do it? China has. I need not remind Herald readers that the faith of missionaries and of Chinese Christians shows a quality of mercy that refuses to be daunted by danger or warped by hate. One of these missionaries, writing of the work of Chinese women for home missions in Yunnan and for foreign missions in Africa, gives this simple testimony in a recent letter: "The Missionary Conference of 1940 was held in Shanghai the first week in May. The Missionary Society has lived through all difficulties and is progressing steadily. These women have faith that cannot be killed or destroyed. One would not know from the offerings and Life Memberships that some of these women have not enough to eat, neither have they clothes enough to keep them really warm in winter." Chinese giving for Christian work in Africa continues undiminished in an area where almost every city in which we have Methodist work has been bombed! In India I saw native Christians out of their poverty—poverty such that a square meal is a rare experience—giving their offerings for Chinese relief. It has been many times remarked since the Madras Conference that if Christianity were to be engulfed by war and secularism in the West, it would come to us again from the virile forces of the East. Perhaps that day of testing is nearer than we thought.

For a saner Christian education, for a more compassionate and far-reaching program of relief and missions, our church has come to the kingdom for this day. Men and women must go forward together. Let us give our witness, and refuse to despair.

THEY STAND FOR BOTH

Clarence F. Avey

The article in Zions Herald for June 19, written by Bishop Herbert Welch and entitled "Why Not Both?," arrested my immediate attention. First, because for the last twenty years I have had an absorbing interest in the building of a peaceful world order; and secondly, because I am thoroughly convinced of the worth of the world-wide missionary enterprise of the Christian church.

In his article the bishop, basing his remarks on a chance statement that "in some churches which had ardent pacifists in the pulpit there was little money for missions in the pews," undertakes to develop the thesis that pacifist ministers are an irresponsible lot, smug, complacent, and separated from the life of the world around them. Especially culpable are those who desire that America shall in the present crisis remain out of war. These are the narrow-minded "isolationists," a reprehensible type, without sympathy for the needs of the wider world. As might be expected, these men fail to lead their people in a vigorous prosecution of the cause of missions. Hence, collections for this cause run low in such churches, and their congregations fold their robes about them and pass by on the other side of a world in desperate need.

Without documenting his challenging assertions with facts and figures, the bishop has made allegations of the most serious sort. He questions the loyalty and integrity of peace-minded churchmen, especially those who do not think anything can be gained by the participation of the

United States in Europe's present war. This is not unexpected, for today the man of peace is "on the spot." And if he refuses to relinquish his convictions, he may expect, as in the past, to be charged with disloyalty.

There is only one way, of course, to meet charges such as are made in the article already mentioned, and that is to look at the record. What are the actual facts regarding missionary giving in churches where pacifist ministers do the preaching and leading? What do the figures say?

With Bishop Welch's thesis in mind, let us turn to the 1939 Minutes of the New England Annual Conference. I made a random selection of ten ministers who by public utterance and private conversation have made it obvious that they approve of military force, and some of whom have declared that the United States should move against Hitler with economic and even perhaps with actual war. Likewise a similar selection was made, at random, of men who are definitely opposed to war and the use of military force in solving international problems, and who are resolute in their conviction that the United States should not get into the current European war.

Using contributions to World Service of the churches served by the first group of ministers as the test item, I discovered the following facts: The membership of these churches totaled 5957. Their total contribution to World Service on apportionment during the year 1938-39 was $2682, or an average gift of 45 cents a member. Seven of these churches did not meet their apportionment; two paid in full, and one contributed one dollar more than its assessment.

In the pacifist group, a total of 5901 members contributed $4746, or an average of 80 cents a member. Eight of these churches did not reach their full apportionment; two of them overpaid, one two dollars and the other twenty-seven dollars. The average contribution for World Service per church member in the New England Conference for the period indicated was 67 cents. A little elementary arithmetic will show that the churches with pastors who favor the military way gave a sum 22 cents below the average gift for the whole Conference. The churches with peace-making pastors contributed per member a sum 13 cents above the average!

These figures are not final, to be sure, but they are extremely interesting. I venture the prediction that they could be duplicated in any Conference in Methodism. Instead of the peace-making ministers being remiss in their world-wide responsibilty, the precise opposite is true. Because he knows what the curse of war will do for all people everywhere, and especially the vast multitudes of little people, voiceless and oppressed by the titanic and unscrupulous forces which lead them off to slaughter, the minister who renounces war as an instrument of national policy is supersensitive to human need. He does not preach a gospel which is simply a cover for and reenforcement of imperialism, benevolent or otherwise, but the good news of the completest possible freedom for all subject peoples, a gospel which no conquering nation on the face of the earth is yet willing to accept. He will not ring the alarm for war or call for recruits among the young men of his church when he knows that his own nation, while denouncing aggressors and arming against them, sells these same aggressors the vital resources with which they may attack helpless peoples. He finds it hard to join enthusiastically in a crusade to save civilization when the motto of the profit-makers is "Business as usual." Almost to the very day of declaring war, England was selling stocks of copper and rubber, endangering her own stores and equipping Germany's war machine. On the eve of the present war, Germany was offering to sell machine-guns to Britain. Exports of scrap iron from the United States to Italy soared from 7000 tons in October, 1939, to 74,000 tons in April, 1940. Italy's stiletto plunged in the back of France was made in the U. S. A.

A MOCKINGBIRD SINGS

R. P. MARSHALL

Robert wasn't afraid of death. He had heard about it from infancy—how death had taken his "angel mother," and how she was now in heaven where she could talk with Jesus. Death wasn't bad, it was good; for how could anyone get to see Jesus without dying? To his childish mind, set in the mold of religion and unquestioning faith, there was no use thinking of death as something awful. Of course, it was bad when Uncle Joe and Aunt Mary went to the Fair, but they came back. Would anyone come back when death carried them away?

He asked Grandmother. "Not right away, honey," she had said. "But you see, if you don't see me soon, if I don't come back to you, it won't be very long until you can come to see me, and that will be even better."

She was always talking of dying. It might appear to be the wrong sort of talk for a child to hear, but she was trying to prepare him for the time when he would have to face the fact of death. He mustn't be unprepared.

And then, one day it happened. Before she lost consciousness, she whispered to him, "It won't be very long, honey. I'll be waiting for you." And then she died, they said.

But Robert knew better. She had just gone on that visit they had planned so many times, as he had sat by the bed in the twilight. He thought now, of her words, "I'll see your angel mother and I'll tell her all about you. She never saw you very long and she'll be anxious to know how you turned out. I'll tell her her baby is a big boy now. I'll see Jesus. . . . And then I'll wait for a little while until you come to me. . . ."

The day they buried her, it rained a cold and drizzly rain. Robert shivered as he waited on the porch for the undertaker's surrey. At last it came, and the weeping relatives were helped in. He noticed how yellow the mud was, clinging to the wheels. They would have to leave her in that yellow mud!

No. They would do no such thing. That wasn't Grandmother up there in the hearse. Grandmother was visiting on the front porch of heaven and listening to the angels sing! You couldn't fool him. He knew. . . .

And the procession moved slowly up the road, slipping and sliding in the oozy mud. At the cemetery, he refused to get out. He waited and didn't look as they lowered the casket in the grave. He was repeating to himself, "She is not there, she is not there."

It was worse on the way home. He was thinking of the empty house and the empty chair by the fire, of the evenings with Grandmother that he had loved so well—spring evenings, and the song of the mockingbird that she had said was her very own. "It sings of life to me. It's God's reminder of His love. . . ." She had said it often, as she had listened to the faithful bird which nested every year in the old thorn tree outside her window. But the mockingbird had not come back yet. He hadn't heard it since last fall.

A feeling of loneliness came over him. He shook his head and blinked back the tears. He looked out from

under the waving tassels on the surrey top and watched the trees beside the road.

And then he heard it! Loud and clear above the sound of plunging horses and creeking harness, the mockingbird was singing in the thorn tree.

"Thank you, God," said the little boy, as he rode toward the empty house and the empty chair that somehow wasn't empty any more.

What's in the Movies

★

Lillian White

"All This, and Heaven Too"

The best part of "All This, and Heaven Too" is the children, who are quite delightful, although it is hard to get used to Virginia Weidler as the daughter of a duke. It seems to me Hollywood is making its children much more natural lately. The devotion of Bette Davis as governess to her little flock is quite poignant and charming to see. It is interesting to watch how she manages them. To me, Miss Davis doesn't look like the kind of person who would be very fond of children, yet she acts that way in this picture to a certain extent, although it seems to me she doesn't quite succeed in creating a governess who loves her charges warmly and devotedly. She is sad and piquant instead of warm and tender. Yet, on the whole, this is an interesting character.

The rest of the content of the picture is the long, slow unfolding of a frustrated love. Only the first part of the book is included in the movie. There is little satisfaction for the audience in this frustrated love, nor is there enough greatness of character to give an offsetting uplift. Sometimes in real life an unfulfilled love brings spiritual joy, but Mr. Boyer and Miss Davis do not indicate this. Nevertheless, there is some pleasure in seeing a love that does not depend entirely on embraces as most movie affairs do. Amazingly, Mr. Boyer and Miss Davis are taken through the entire picture without one embrace, although I understand the love is more apparent on the screen than it was in the book.

The suffering in this picture is particularly irksome to the audience because, at least to some, it seems unnecessary, and even wrong. For the duke and duchess to continue to live with each other in such a hell and keep their children in its shadow seems to be denying the spirit of truth and goodness.

"Tom Brown's School Days"

Sir Cedric Hardwicke and Jimmy Lydon develop two nice characters in this picture, but half the time you think you are seeing another instalment of the Dead End Kids. It uses a campaign against bullying as an excuse to exhibit a long string of ways of being mean. It certainly is not a good picture for children. The ethical problems involved in it might furnish discussion material for young people. Honesty is the one great virtue according to this picture.

"March of Time: The U. S. Navy 1940"

This issue of "March of Time" seems to have a twofold purpose—to win approval for a vast increase in our navy and yet stimulate confidence in our present navy as the best in the world. We must now have a two-ocean navy since we can no longer depend on the British Navy to protect us in the Atlantic. We have spent four and a half billion dollars on our navy since 1933, but "the American people know that they must spend billions more." As usual, "March of Time" doesn't hesitate to include all the American people as backers of its particular opinion. The type of propaganda is called "band-wagon" by the Institute of Propaganda Analysis. This issue of "March of Time" speaks casually of M-day a couple of times. Thus the American people will be gently accustomed to dictatorship as a requisite part of "defense," like billions for the navy and compulsory training. Once the principle of trust to the arms method is accepted, all these things follow naturally and inevitably. As Isaiah said thousands of years ago, "woe to them that . . . rely on horses, and trust in chariots."

"Andy Hardy Meets Debutante"

Andy has another lip-smacking love affair, and there is a good bit of fun involved. Judy Garland, attractive as she is, adds much to the entertainment value of this number. The judge is always enjoyable, principally because he seems to take a real interest in helping people out of their problems. The little boy who says, "You said a mouthful, Toots!" is precious. The authors introduce a sermon on being proud to be an American.

Everyday Living

PROLOGUE

★

Joseph Fort Newton

"Some weeks ago," wrote a friend, who died soon after he wrote, "returning from the South, I stopped in Washington, D. C. In Congress billions were being voted for defense.

"Walking down Pennsylvania Avenue, I passed the building devoted to Archives, and looked at the two massive symbolic figures at the entrance mounted upon stately pedestals.

"Upon one pedestal these words are carved, 'The Past is Prologue,' and upon the other, the words 'Study the Past.' Yes, memory, I mused, is the essence of life and the stuff of history.

"The long past, let us believe, is just that—prologue. If we study history, and look below the surface, we find many reasons for a sane hope.

"One thing we must learn to expect, and that is the unexpected. Again and again, when things were desperate, and there seemed no way out, everything has changed swiftly, radically.

"It is as if, suddenly, new sources of faith and hope are uncovered, the sap in the branches long dead begins to flow, and out of despair a new era is born, and new leaders arise."

Exactly, my friend was wise when, in ruminating and remembering, he learned a new hope from an old history. In the midst of a dark world situation, he found a light to guide him.

At the moment, on the surface, in the short view despair may seem justified, but a deeper, clearer insight dispels it. History, in the long view, refutes pessimism—it is prologue!

That is just an introduction, a preview, a prediction of the real drama. One thinks of "The Prelude," by Franz Liszt—so exalting, so haunting, a prologue to heaven itself!

Look up, then; look beyond; do not take today as final. It is only the beginning, not the end. Like the prologue to the Gospel of St. John, it forecasts the Word of God made flesh.

The light shineth in darkness, "and the darkness comprehendeth it not."

PERSONS

★

Two other graduates of Boston University who received honorary degrees this year were Rev. Leonard Oechsli, pastor of First Methodist Church, Alhambra, Cal., and Rev. Charles G. Cole of Havre, Mont., who has served thirteen years as district superintendent in Montana. Each was made a doctor of divinity, the former by the College of the Pacific and the latter by Nebraska Wesleyan University.

Dr. William E. Shaw will be inaugurated as president of Illinois Wesleyan University on the afternoon of Friday, September 13, at Bloomington, Ill.

Rev. W. Wofford T. Duncan, pastor of the Lakewood Methodist Church, Cleveland, Ohio, will lecture at Winona Lake Assembly under the auspices of the Citizenship Conference July 26, and preach at the Winona Assembly Sunday morning and evening, July 28. Lakewood Church still holds its membership well above the four thousand mark and continues to prune its membership records closely. Dr. Duncan has been asked to continue his ministry in this church at an increased salary. He is now serving his ninth year.

Gregg Phifer, son of Rev. Lyndon B. Phifer, assistant editor of church school publications, Cincinnati, Ohio, was graduated last month from the College of the Pacific, Stockton, Cal., with the highest scholarship average in the history of the college.

Rev. Willard L. Osborn, pastor at Shrewsbury, is bereaved by the death of his father, Louis B. Osborn. Mr. Osborn had held many important positions of leadership in Wesley Church, Worcester, and had labored loyally and effectively for the kingdom of God.

Mr. and Mrs. F. P. Hosmer, longtime active members of First Methodist Church, Greenfield, celebrated their golden wedding anniversary June 28 by keeping open house afternoon and evening. Mr. Hosmer is the oldest member, in point of service, of the official board of First Church, and both he and Mrs. Hosmer have been interested in all church and Sunday school work. Mrs. Hosmer was president of the Woman's Home Missionary Society for seventeen years and held office in the Woman's Foreign Missionary Society through a long period. The couple have two sons, one daughter, and two granddaughters. Another son died last September. Mrs. Hosmer's father was a subscriber to ZIONS HERALD, and she and her husband have taken the paper for many years.

Rev. Rockwell C. Smith, graduate of Boston University School of Theology and former pastor at Ware and Belchertown, has been appointed assistant professor in the field of rural church life and sociology at Garrett Biblical Institute, Evanston, Ill., for the year 1940-41. Mr. Smith did some substitute teaching in those subjects at Garrett last winter, and when the quarter closed, ninety students signed a petition asking that he be made a permanent member of the faculty.

Bishop and Mrs. Edgar Blake have acquired a home in Coral Gables, Fla., which they plan to make their permanent residence. Bishop Blake was retired, by age limitation, at the recent session of the North Central Jurisdictional Conference.

Rev. Leslie G. Templin, delegate to General Conference from the Gujarat Conference in India, sailed for his post at Nadiad, July 1, from Seattle, Wash. He was making the journey to India by way of Japan and Colombo.

Mr. and Mrs. Edward H. Redstone of West Roxbury and Brier Neck, Gloucester, have announced the engagement of their daughter, Miss Constance Redstone, to Charles Wayland Smyth of Cleveland, Ohio, son of A. Herbert Smyth of Hudson. Both Miss Redstone and Mr. Smyth are graduates of Bates College.

Rev. Charles W. Brashares of Ann Arbor, Mich., was suddenly called home from the recent session of the North Central Jurisdictional Conference in Chicago by the death of his father-in-law.

The engagement of Robert J. Waldorf of Wilmette, Ill., son of Bishop and Mrs. Ernest Lynn Waldorf, to Miss Martha F. Bryant, daughter of Professor and Mrs. Vaughn Bryant of Columbia, Mo., has been announced by Miss Bryant's parents. The wedding will take place Tuesday, July 30, in the Methodist Church of Columbia, Bishop Waldorf officiating. Mr. Waldorf was graduated this year from the school of arts and sciences of the University of Missouri and in the fall will take up his duties as football coach and instructor at Simpson College, Indianola, Iowa. He has spent three years at the guard position on the University of Missouri football team. Miss Bryant is a junior in the University of Missouri. She has also attended Stephens College at Columbia and the Lasell Junior College at Auburndale, Mass.

Rev. Lloyd A. Gustafson has been transferred from the College Church at Mount Vernon, Iowa, to the First Methodist Church at Clinton, Iowa, which is one of the larger churches of the Upper Iowa Conference.

Jean Lane, a seventeen-year-old Negro girl from Wilberforce University, defeated Stella Walsh, Polish Olympic champion, in the 100-meter dash at the 1940 women's national track and field meet at Ocean City, N. J. Miss Walsh had held the record for nine years. Miss Lane also won the 50-meter dash.

Rev. L. Elbert Wilson, pastor of Beaver Memorial Church, Lewisburg, Pa., and director of the Wesley Foundation at Bucknell University, has accepted an invitation to conduct a summer ministry at the Exmouth Street United Church in St. John, N. B., during the month of August.

Dr. John C. Packard, who died last week at his home in Brookline, prepared for college at Wilbraham Academy, graduated from Wesleyan University in 1886, and taught at East Greenwich Academy from 1886 to 1890. From 1890 until his retirement in 1937, he was teacher of science at Brookline High School. Funeral services were held Friday at the Brookline Baptist Church, of which he had long been a leading member.

Rev. Daniel D. Walker, who received his degree from Boston University School of Theology last month, is to be the director of youth work for the California Conference of The Methodist Church, beginning September 1. Mr. Walker supplied at Essex and at Lake Shore Park, Lynn, during his student days in Boston.

A second son was born July 10 to Rev. and Mrs. J. Rex Shepler of Jamaica Plain. Not only the baby's father but also his two grandfathers, Rev. Joseph M. Shepler of Winchendon and Rev. J. Edwin Lacount of Whitinsville, are members of the New England Conference.

Barbara and Carol Nichols, daughter of Rev. and Mrs. Reginald B. Nichols of Methuen, won the first prize of fifteen dollars recently in an amateur contest sponsored by the Y. M. C. A. Men's Club of Lawrence. They played a violin duet, with their mother as

accompanist. Although only twelve and nine years old respectively, Barbara and Carol are talented violinists. During the last year they have played in many churches, have appeared before women's clubs and other civic organizations, and have broadcast over the radio.

Rev. Ralph W. Decker, Boston University School of Theology '37, is preaching at the Church of the Covenant in Boston the last three Sundays of July. He was formerly assistant minister of that church.

Professor Earl Cranston, chairman of the department of political science and history at the University of Redlands, Redlands, Cal., will serve as visiting lecturer in church history at the Pacific School of Religion, Berkeley, Cal., during the fall session.

EVENTS

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The year 1939 was the largest in the history of the New England Deaconess Hospital in respect to patient days and service. Patient days ran to 102,596, for a total of 7903 patients. There was $65,000 worth of free work. These are among the many facts brought out in the recently published annual report of the hospital. But of course such facts by no means tell the story of the service rendered by the institution. "I am always conscious," says the superintendent, Dr. Warren F. Cook, in his report, "that these reports deal almost wholly with statistics and physical accomplishments and needs, all of which are but contributory to the real thing for which the hospital is founded—the welfare of the patient, to which all else is secondary. We could easily fill this annual report with stories of patients, desperately ill, who have been restored to health and usefulness. It is a story meagerly told by our social service secretary, which sometime must be told in full. In fact it is the story of the *life* of the hospital."

At the twenty-first Annual Assembly of the American Association of Women Preachers, which closed July 4 at Tipiwakan Lodge, Spring Park, Minn., the following were elected as officers: president, Rev. Florence Resor Jardine, Minneapolis, Minn.; vice-president, Rev. Edna M. Fellows, Garden City, Minn.; recording secretary, Rev. Florence S. Teed, Ann Arbor, Mich.; general secretary, Rev. Lucy T. Ayres, New York City; treasurer, Rev. Anna C. Eastwood, Medina, Ohio. Plans were made for the next Annual Assembly to be held at Hot Springs, Ark., in the fall of 1941.

The new sanctuary of Trinity Methodist Church, Winchester Avenue at 99th Street, Chicago, Ill., was dedicated on Sunday, June 23, Bishop Ernest Lynn Waldorf officiating. The entire cost of $110,000 had been provided for before the dedication. This sum added to what had already been spent on the first unit of the building makes a total of $310,000 invested in this beautiful church structure. The present Trinity, the outgrowth of a merger of the old Trinity with Beverly Hills Church (formerly Prospect Avenue), has increased in membership from 455 to 1080 during the last sixteen years. Rev. Ira G. McCormack is the pastor who has served this church since 1937.

A new all-time registration record of 1720 students, representing seven foreign countries, three United States possessions, and thirty-eight states, has been set at Boston University's twenty-sixth annual Summer Session, according to the first official figures issued Saturday by Dr. Daniel L. Marsh, president, and Professor Atlee L. Percy, director of the Summer Session. Climbing from a total of 141 students the first year, the registration total last year reached 1668. The present term marks the fourth consecutive year that an all-time high record enrolment has been set, and the seventh straight season that registration has exceeded the previous year's total.

Methodism's extensive home missionary field is surveyed and appraised in a pamphlet, entitled "An Eastern Gospel in a Western World," which comes from the pen of Rev. Edward Delor Kohlstedt, who for the last thirteen years has been executive secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. There are twelve chapters, each based on a passage of Scripture which has particular relevancy to the phase of home missions that is being discussed. Chapter headings such as "Growing Crops and Christians," "Christianity and Colored Constituencies," and "The American Melting Pot" suggest the general tenor of Dr. Kohlstedt's presentation. His conclusion is that "the task of home missions demands the utmost consideration of far-sighted Christian statesmen" and that "interdenominational cooperation must become a major consideration in any adequate performance of this sacred task." Copies of "An Eastern Gospel in a Western World" are obtainable at the office of the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

An episcopal residence has been purchased for the Indianapolis Area, at a cost of about $13,500, exclusive of furnishings and equipment. The property is located at 4014 North Pennsylvania Street, in one of the best residential sections of the city.

Bequests of $10,000 to Morgan Memorial and $3000 to the General Theological Library were among the many public gifts, totaling $576,000, contained in the will of Mrs. Mary Ida Converse of Boston, widow of Costello Converse, which was filed for probate on Thursday of last week.

Several hundred students, parents, teachers, social workers, religious leaders, and others interested in the problems of family-building and population development are expected to attend the first New England Conference on Tomorrow's Children, to be held at Littauer Center, Harvard University, Cambridge, July 24, 25, and 26. This regional conference is being sponsored jointly by the Harvard Summer School and the National Conference on Family Relations, with the cooperation of an advisory board of more than forty prominent New England citizens and more than twenty-five New England organizations in various fields of work. More than sixty speakers of New England and national prominence will participate in conference sessions, some of which are open to the public without charge. A registration fee of two dollars covers all conference sessions.

With Our Writers

Robert H. Dolliver, New York City; pastor of the historic John Street Methodist Church.

Lewis G. Westgate, Delaware, Ohio; professor of geology, emeritus, Ohio Wesleyan University.

Donald F. Ebright, Cawnpore, U. P., India; Methodist missionary.

Georgia Harkness, Evanston, Ill. (summer address, Peru, N. Y.); professor of applied theology, Garrett Biblical Institute.

Clarence F. Avey, Athol; pastor of Starrett Memorial Methodist Church.

R. P. Marshall, Lakeland, Fla.; editor of the *Florida Christian Advocate*.

Carleton Lacy, Shanghai, China; secretary of the China Agency, American Bible Society.

STUDENTS AND FACULTY MEMBERS AT AUBURNDALE

Lasell Institute—Twenty-Sixth Session

With a staff and faculty of 30 members, with a student body numbering 176, with excellent weather conditions, and with Rev. H. Newton Clay as dean for the third successive year, the twenty-sixth session of Lasell Young People's Institute, June 30 to July 7, was a grand experience from beginning to end.

Dean Clay used for the text of his breakfast-table devotions this poem by Henry Van Dyke:

Four things a man must learn to do
If he would keep his record true:
To think, without confusion, clearly;
To love his fellow man sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

The poem became the theme of the institute both in thought and in action. By the end of the week the entire group was reciting the theme song with increasing understanding.

Ten members of the faculty and staff were Lasell Institute Alumni, including the dean, registrar, business manager, book room manager, office staff, pianist, and three instructors. If the test of an institute is the permanent results in the lives of those who attend, then it is significant to note that one third of the present staff gained their inspiration for Christian service at Lasell. Counted in this group was Rev. G. Vaughn Shedd, Jr., a son of a former dean of Lasell Institute.

There were four class periods each morning, with a chapel period after the first two periods and a ten-minute period for the Out-of-Door Sing between the last two periods. The first period offered a choice of six classes in Bible. The second period was a project period. Notable among the projects was the class in journalism, which brought out the institute daily paper, *The Yodel,* under the direction of Rev. Irving W. Arnold. Other projects were the choir, which furnished special music for chapel each morning under the direction of Rev. W. Lorimer Sargeant; the orchestra, which furnished selections for the evening programs on Tuesday, Wednesday, and Thursday and for the farewell service Sunday afternoon, under the direction of Rev. Ernest W. Saunders; the worship project, which furnished the worship programs for the Crow's Nest service each evening under the direction of Rev. Daniel A. Thurston; and the singing-games group, which gave a demonstration on Saturday evening and then taught the entire institute group several of the singing games. This group was under the direction of Rev. Bond Fleming.

The third class period of the morning was the leadership period, with seven classes dealing with problems of leadership in the different departments of young people's work. The fourth period was designated as the enrichment period, with six classes from which to choose. In each period there were classes especially arranged for the older young people only. There was a total of twenty-eight classes each day, presided over by eighteen instructors.

The fellowship at Lasell is not to be surpassed anywhere. Fun, social contacts, and worship combine to create a new understanding of Christian fellowship. From the "Ice Breakers" program on the first Sunday evening, everyone considers everyone else at institute an acquaintance or a friend. Setting-up exercises, dining-room intercourse, and afternoon and evening recreation programs all contribute to the feeling of oneness which possesses each individual.

This year there were two major baseball games played at Boston University's Nickerson Field, which is only about a ten-minute walk from Lasell Junior College campus. The first was a contest between the Reds and the Blues (traditional sides) at Lasell, in which the Blues won. The second was between the Students and the Faculty, the Students winning by a narrow margin. The cheering by the supporters of each team contributed much to the interest of the games.

Tennis, badminton, and ping-pong tournaments also engaged the interest of faculty and students during the recreation hours.

Every evening at Lasell was filled full of good things. Monday there was a get-acquainted social in Winslow Gymnasium. Tuesday, Rev. Sumpter M. Riley, Jr., pastor of the Fourth Methodist Church of Boston, with his choir, provided an evening of music long to be remembered. Emanuel Mansfield assisted the choir and by special request of Dean Clay sang a solo. In the interlude in the musical program, Mr. Riley gave a challenging talk.

Wednesday was Alumni Night. The student body and faculty this year gave the Alumni Night a fine start by enrolling in the Alumni 100 per cent. Miss Florence Morrow, who had attended twenty-four out of twenty-five sessions of the institute up to her retirement last year and who had served as registrar for many years, was called to the platform by Dean Clay and presented a purse of money, the gift of her present and former co-workers. The stunt program of the evening was put on by members of the faculty.

Thursday evening was Home Talent Night for the students and another evening of enjoyment and fun. Saturday evening the demonstration by the class in singing games and the participation by the entire institute made up one of the most enjoyable evenings of the week.

The story of Lasell is far from complete without the story of religious life and experience. All that takes place in the classroom

or in the social recreational program is only a contributing factor to the great objective of the week—a deepened religious conception and motivation for life and living.

Throughout the program of the day and of the week, there was a continued repetition of the challenge of Christ and Christian living for each individual. Dean Clay's breakfast-table devotions, Rev. John E. Collier's chapel talks, the Crow's Nest talks after dinner at night, the "Good-Night Sing" conducted by the dean, and the dormitory group meetings before retiring, kept ever challenging each individual to the highest and best in living and Christian faith. This whole program reached its climax in the camp fire of Friday night. No one can describe the camp fire. It is one of those great experiences on the mountain top. Each individual who desired to placed a twig upon the fire, thus making a dedication of himself or herself. To crystallize the full meaning of that dedication, each one was asked to write out upon a small white card, before retiring, the meaning of his or her dedication. Sunday morning at the consecration communion service held in Centenary Methodist Church, Auburndale, these cards were placed upon the altar at the communion table, thus sealing the dedication with God.

The institute sermon was preached by Dr. Charles W. Jeffras, superintendent of the Springfield District and a former member of the faculty. His message, "There's a Rainbow in the Sky," brought to a fitting close the religious emphasis of the week.

One hundred seventy-three certificates were awarded students for completing the work of the week. At the farewell service Sunday afternoon, diplomas and gold seals distributed brought the total number of awards to 205.

A new and significant award was a $25 scholarship granted by Boston University to an alumnus of Lasell Institute entering Boston University as a result of his or her experiences at Lasell. The faculty unanimously selected Russell Hatch of Framingham, who will enroll in the College of Liberal Arts in September and who plans to enter the ministry. This award came at the climax of the farewell service.

With the last notes of the trumpeter's taps fading away in the distance, Lasell Institute 1940 became history. Yet its influence lives on forever. One young man characterized it as the nearest thing to heaven he ever hoped to experience. GLENN D. GLAZIER.

Bishop Holt at Harvard

Bishop Ivan Lee Holt of the Dallas (Texas) Area of The Methodist Church made a vital contribution to the Harvard Summer School Conference on Religious Principles and Contemporary National and International Issues, which is being held July 8 to 19 at Harvard University.

The discussion leaders included outstanding Protestant, Catholic, and Jewish leaders. Cardinal O'Connell had a personal representative at the conference. Bishop Holt was the speaker for the first two days at both morning and afternoon sessions. One hundred registered delegates took part in the round-table discussions, and national and international publicists spoke at the evening meetings, held in Sanders Theater.

As chairman of the commission for the study of Christian unity, of the Federal Council of the Churches of Christ in America, Bishop Holt developed the problem of the Christian church in world organization, in the light of recent attempt and future promise. He insisted that the church cannot aid greatly in the establishment of political freedom until it has its own fellowship among all races and creeds. In discussing the American church and the new world order, the bishop said that if we keep out of this world war we may have little to say at the peace table but our counsel in the future may be compensatingly great.

For guiding religious principles the bishop laid down: (1) God's manifestation of Himself in the succession of events in human history and certain experiences in the life of Jesus; (2) the right of the individual to come to his fullest possible development; and (3) the necessity of cooperation to assure the good of society. The cooperative mind is the only mind that is truly religious.

Our greatest hope of progress is in the continuation of such conferences as this one at Harvard on Religious Principles; conferences on Christian unity, the progress of the World Council of Churches; conferences of Christians and Jews; symposia such as the one announced for September at the Washington Cathedral, Washington, D. C.; and other conferences bringing together leaders of all denominations and faiths to promote peace and keep alive the higher ideals of faith.

Bishop Holt was in perfect poise under the heavy bombardment of questions, and Dr. J. A. C. Fagginger Auer, professor of church history in Harvard University, who presided, paid high tribute to the worth of the bishop's contribution to the conference, to his breadth of vision and understanding and his facility and clarity of language. The proceedings of this conference are to be published.

FRED WINSLOW ADAMS.

Western Jurisdictional Conference

Dr. Bruce R. Baxter, president of Willamette University, elected bishop and assigned to Portland Area.

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Youth Members—Francis Gold, Southern California-Arizona; Earl Printz, Colorado.

Full account of Conference in next week's HERALD.

Finnish Methodists Flee Russian Rule

Russia's occupation of territory in Finland has resulted in fifty-five per cent of the Methodist church members and sixty-five per cent of the probationers of the Methodist Church in that country leaving their homes. About fifty per cent of all the members of Methodist Sunday schools and forty-two per cent of the members of the Epworth Leagues have also fled from their homes.

A letter from a prominent Methodist pastor in Helsinki, Finland's leading city, just received by the Methodist Board of Foreign Missions, gives this information. He adds that relief funds which Methodists have raised in America for the assistance of their Finnish brethren are being used largely to help Methodists, pastors and laymen, to secure food, clothing, and shelter and to obtain a new start in life.

"So far as I know," writes this pastor, "no Methodist families were willing to remain in the territory occupied by the Russians. Their properties were almost entirely left to the newcomers. With many others, these Methodists are trying to begin life anew. Many are still in want and need our help. In addition to those who were forced to leave their homes in the vacated territory, there are many others who lost properties by bombings."

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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Refugees Are Not Fifth Columnists

[*The Christian Century,* Chicago, Ill.]

Of course it is theoretically possible for Nazi spies, secret agents, and saboteurs to masquerade as refugees. There were such cases in Belgium and perhaps in France. Great Britain is properly on guard against the like. There is not much danger of it here. There is no danger at all in connection with the refugees whom the Federal Council of Churches is trying to resettle through the aid of the churches. Dr. Charles S. Macfarland, who is in charge of this work, makes it clear that the exiles for whom the Federal Council is seeking aid have all received visas by our consuls abroad after thorough examination, have been admitted to this country under the sponsorship of responsible American citizens, are under the supervision of the American Committee for Christian Refugees, and are to be placed under the care and oversight of local church or community committees which will have every opportunity to observe as well as to assist them. In a miscellaneous million of the dispossesed, trudging down the roads from their destroyed homes to some unknown haven beyond the horizon, there might easily be a sprinkling of secret agents going along to see what information they could pick up or to spread propaganda. But the case is quite different with these Christian refugees. There is no chance of spies being lost in the crowd, because there is no crowd. They are selected and known individuals. Intelligent Americans must avoid the temptation to use "fifth columnist" as a blanket term of suspicion with which to cover all persons of foreign birth as well as all who hold any opinions different from their own. But aside from that, it is important to note that these particular refugees come with good letters of introduction.

Youth Congress and the Reds

[*The Springfield Republican,* Springfield, Mass.]

The American Youth Congress, in closing its sixth annual session, by resolution has recorded "its opposition to all forms of dictatorship, regardless of whether they be Communist, Fascist, Nazi, or any other type." This sweeping condemnation does not satisfy a group which demanded that Soviet Russia be specifically indicted as the enemy of civilization. Failure to do that, they contend, demonstrates that the American Youth Congress is under the control of Communists.

So timely was a public statement, Saturday [July 6], by Owen D. Young, chairman, and Henry I. Harriman, vice-chairman, of the American Youth Commission—which should not be confused with the American Youth Congress—that one can believe it was inspired by the attacks on the congress. In any case, the Young-Harriman statement presents a very sensible view of exactly the situation of which the Youth Congress is the central issue.

These youth organizations should not be suppressed simply because they are irritating to many adults, say Messrs. Young and Harriman. "Because of the importance of the educational processes to which youth-led organizations can contribute, the commission believes that they can have major values. In any event, the violent and hysterical persecution of young intellectual radicals is in itself a childish procedure. No doubt there are organized spy systems in this country, with which the authorities are bound to deal, but they should be distinguished from the normal exploratory activities of young people who seek to find solutions for our admittedly unsolved social problems."

The Youth Congress has been hounded, and this expression of faith in the essential soundness of its Americanism, coming from such a source, should have a wholesome effect. Messrs. Young and Harriman, moreover, gave the "young radicals" some good advice that deserves to be remembered. "Every adult has had the experience of being young, but no youth has had the experience of being an adult," the statement went on. "To compensate so far as possible for this lack of experience, all youth organizations should take special care to avoid outraging the adult community through conspicuous bad manners and through gross failure to give a hearing to adult points of view."

As for Russia, the Youth Congress, after all, seems to have wisely determined to condemn all dictatorships instead of singling out the Soviets for special castigation. The Foreign Policy Association, which, as a research organization, is anything but communistic, at this moment issues a report suggesting that the United States could solve its critical problems in the Far East by negotiating an agreement with Russia pledging "maintenance of China's independence and the status quo in southeastern Asia." Messrs. Young and Harriman seem to be vindicated in their view of letting the young radicals have their fling.

Zaphnath-Paaneah

[*The Providence Journal,* Providence, R. I.]

No! That is not a typographical error. It is the name of a man who was christened with a name from the Bible, and after a long colloquy in the English papers it has been found that he really existed. He kept an inn a hundred years ago in the colliery district of Durham, and was highly respected.

Zaphnath-Paaneah of England shared with New Englanders the pious blight of unusual names.

Coming across the ocean with piety, the New Englanders carried on the tradition. Makepeace, Charity, Humility, Truth, and even Stay-with-God, are given names found on the records. Abide-with-God, Faith, Hope, Charity, Peace, and Plenty denote the virtues; and all these now dear familiars stem from the Holy Writ: Abigail, the handmaiden of David; Abraham, Adam, Andrew, and even Cain. All down the alphabet the names were given, stuck along, and seem no longer odd. John forgets he is from the Scriptures; so do James and Stephen and Peter.

But excess of zeal pinned upon hapless youngsters a few generations ago names like Judas, Jehoshaphat, Jezebel, and such curious combinations of thought as Stay-Jerusalem, a name borne by a veteran of these regions, and Glory-of-Jacob, which is recorded in the records of a Massachusetts town.

The difficulties encountered with such Biblical names as Jaazaniah, Minnith, Helam, Barsabas, Eliashib, and Remaliah did not restrain the christening hand. There is said to have been a Sinful Brightman, who was a fisherman off Cape Cod; and certainly Piety is offset by the Impiety of a little girl's name, found in Boston.

Zaphnath-Paaneah is quaint enough. But his name was not entirely exceptional.

A Problem in Earnings

[*Louisville Courier-Journal,* Louisville, Ky.]

A newspaper man of enterprise and imagination has us all befuddled with a neat little problem in relativity, to wit:

Seabiscuit, a horse, earned in five years $437,730, an annual average of $87,546.

Greta Garbo, the Swede who finally learned to laugh, earned in 14½ years $4.600,000, an average of $317,241.

Babe Ruth, the old Bambino, earned in 21 years $1,000,000, an average of $47,619.

Franklin Delano Roosevelt, who has achieved some prominence in public office, collected $695,000 in salaries during 21 years, an average of $33,100.

Dr. Harry Steenbock, whose researches with vitamin D and ultra-violet rays have saved millions of children from the crippling effects of rickets, is estimated to have earned an average of about $5000 annually during 32 years of service to humanity.

Don't Get Gloomy

[*The Watchman-Examiner,* New York City]

Tragedy and death stalk through the earth. The public press reporting recent events has used the term "a great gloom settled." Once we read it as concerning the Stock Exchange, another time Congress, another the British Parliament, and we think of other settings. True, the world is a gloomy place, but do not you surrender to its "gloom." Doctors know that when a patient makes up his mind that he is going to die, it is very hard to save him. Despair weakens. Often it paralyzes. If you believe you are going to fail, you will fail. Do you not deserve to? If you want to rise above this world's gloom, believe in something. . . . God is not dead, nor is His purpose for man a lost cause. Lift up your heads. . . . The morning is destined to come—after the night.

THINGS TO COME

A newsletter about the church-school materials for August-September, 1940

Adult Bible Class Monthly

accordance with an A. B. C. M. tra-
n the August issue will be a story num-
Each story scheduled for this number
a definite bearing upon the Christian life:
econd Miler," by Harding W. Gaylord,
to do with the problem of giving to the
ch. "Winds of the Heavens," by Rose
Anderson, grows out of an incident in the
nese invasion of China. "Running With
Footmen," by Etta W. Schlichter, is sug-
ive in the matter of child training.
addition to the current series of uniform
ns on "Messages From the Poets," the
ust issue will carry four more lessons in
ry C. Munro's elective course, "Parents
Teachers." They bear these titles: "The
e a Source of Culture," "Family Rec-
ion," "Learning the Christian Use of
ey," and "Neighborhood Influences."
he leading contribution for September will
"Laymen Who Lay Hold," by Edgar T.
ch, prominent Methodist layman of West-
, New York.
he five concluding lessons in the elec-
course will be entitled: "Making the
st of Our Differences," "Democracy in
ily Living," "Home, Church, and School
rk Together," "We Are God's Fellow
rkers," and "Growing Parents."

urch School Journal

ith the study of Psalms in mind these
ths, leaders of the Uniform Lessons will
value in "The Business of a Shepherd,"
Dr. T. A. Stafford, for August 18; and also
a short but impressive pageant for out
oors, entitled "Unto the Hills," by O. B.
k; and "Troubadours of God," by Made-
e Sweeny Miller.
o not miss a bit of wholesome humor
these summer days in "The Woes of Ex-
ience," by Ella M. Gerrish, from Maine;
"Sunday Diary of a Methodist Minis-
s Daughter," from New Jersey.
the departments for leaders much help-
material will be found each month.
he September issue will contain an in-
sting, illustrated description of "Three
ient Psalters," by Mrs. Bangham; several
cles on religious education, also on Rally
y; and the first of two articles on "A
le Project," which was successfully ac-
plished in the primary and junior depart-
nts of one school as told by Eve Brewster.

e Elementary Magazine

he topic for the August issue is "Parents
l Their Children," and for September,
eachers and Their Children."
oth issues are planned in anticipation of
new church-school year. There are sug-
tions for superintendents, as they prepare
the work of departments, and hints for
operation of parents with teachers and of
chers with parents. Promotion Day is
cussed for the city church and also for
al and small-town churches. A special fea-
e is a series of stories by Elsie Ball, written
help children to worship, but they are
ally valuable as guides for teachers as they
n worship services.
An article, "How to Use Materials to Im-
ve Your Situation," by Mildred Eakin, is
ecially appropriate for September.

The Closely Graded Courses

When planning the curriculum for the church-school year beginning in October, examine these courses before making your decision. They may be used in large schools where departments can be graded according to age or grade of pupils, and also departmentally when the departments are small. The courses embrace all grades from Nursery through Primary, Junior, Intermediate, and Senior.

Send for leaflet, "The Closely Graded Courses in the Small School," to be sent free upon request; also for leaflet "Outlines and Objectives of the Church School Closely Graded Courses," which gives titles of all courses and lessons.

First Steps in Christian Nurture

Children and the Radio is the timely discussion topic for the summer issue. Among the articles included are "The Radio and Family Courtesy," "You Can Enjoy Good Music at Home," "The Radio for Your Children," "The Radio and Religious Training," "Opportunities and the Radio," and "As Children Listen." The influence of the radio is recognized as a factor in the developing character of boys and girls. Which programs do your children choose? What can parents do about it?

Picture Story Paper

Two serial stories run through August and September. One is a story in which Chris and his sister, Sally, have delightful summer experiences with some friends. The second, "We All Go to School," carries the same delightful characters that were met in a former serial, "We All Go Away." Miss Smither's special worship material, interpreting children's summer experiences, continues through these issues.

Junior Weekly

A delightful serial, "Sheltie and Spangle," by Elsie Ball, begins in August and continues through September.

The first week of September a new serial begins—"Flight 17." This story, by Henry Lent, gives a vivid and accurate description of an airplane trip from New York to Chicago. The September issues carry several pages of prayers that may be used by the juniors to make their own books of prayers. They form valuable supplementary material for teaching unit, "We Worship Joyfully," in *Boys and Girls Quarterly*, and also the *Closely Graded Lessons*.

Portal

"The Secret of Baywater," by Jane Abbott, serialization of a new book from this popular juvenile writer, begins August 31.

The series of articles by Abbie Graham; "America Belongs to You" presents "Men Who Were Led by Dreams," the story of American utopias, and "If They Had Not Come," on the contribution to American life made by immigrants.

August and September include an unusual number of good short stories. "Shadows Up the Hill," by Gertrude Robinson, is a pioneer story of courage and adventure. "Stitch in Time" deals with the problem of a Southern mountain girl. In "Cane Mill's A-Comin'" a girl learns that responsibilities as well as privileges are a part of growing up. "Crumpets, Imagine That!" is written for girls whose grandmothers live with them. "Girl of Zactun" is a Mexican story of special interest for missionary groups, and "Adobe Peace Making in Mexico" tells of a work-camp project of young people under the supervision of the American Friends Service Committee.

Organization secretaries or church-school publicity committees will find in the *Hobby Stall* of September 14, "It's Fun to Cartoon," giving instructions for making posters, illustrated news letters, and so on.

Target

"To Wheel and Away" will tell boys how to have an inexpensive vacation trip on bicycles, giving practical advice about equipment and overnight camping. "Rainbows Do Bite" is an article on the pleasures of fishing and outdoor life. It even tells the lucky fisherman how to cook his fish. "Tud Takes Me Fishing" is a humorous story of a boy who discovered it was more fun to do things than to read about them.

"Big Barbecue" will tell how a boy fiddler competed with "perfessionals" at his county's big celebration. Around the first of September when it's time to be thinking of school, "So You've been Promoted" will tell how to do some new things to make school and social activities pleasanter and more profitable. "School Daze" is a funny story of a boy who thought he could live very well without ever using any of the knowledge he gained at school. In "Purp Wears Fur," a new student in a boys' prep school leads the school to victory. "If You Can't Go to College, All Is Not Lost" is for those who won't be going back to school this year.

Classmate

Stories for these two months will take their readers to South America, China, New Mexico, Germany, as well as the homeland. A three-part story, "Larry on the Ladder," by C. J. Finger, relates how a young man with intelligence and industry climbs to the top. In September a twelve-chapter serial will begin, "The League of Hook-nosed Men," by F. N. Litten. It will tell the adventures of two Americans in South America. Theme, Pan-American good will.

"Youth Talks Back to Alcohol Advertising" will be a series of short articles by Bert H. Davis, with cartoon illustrations, giving scientific refutation of liquor advertising claims. "The Siren Sketchbook," by Elizabeth Allen, will have suggestions for summer and fall sketching trips for amateurs. "Sleds in Summer," by Emily Sommerville, describes a happy summer spent in what was then peaceful Sudetanland. "Our Bodies, But Not Our Minds," by Elizabeth F. Lewis, will tell of a young Chinese girl; and "New Girl at the Switch" is an amusing mistake told by Gladys Hasty Carroll.

Free sample copies of church-school periodicals listed on this page may be obtained from any address of THE METHODIST BOOK CONCERN.

Tilton Institute

On the afternoon of June 29, one hundred fifty-nine young people of high-school age received either certificates or diplomas for work done that week at Tilton Epworth League Institute, Tilton, N. H. This number represented the largest enrolment for several years.

The success of the institute was due to the untiring efforts of the dean, Rev. William R. Locke of Whitefield, N. H., and to the assistants and faculty staff he so carefully selected. Mrs. A. B. Thompson of Plymouth, N. H., was dean of women. The other members of the faculty of seventeen were Rev. Gilbert W. Wieting, Mrs. D. S. Barnett, Rev. B. L. Thompson, Rev. Eugene C Williams, Miss Lillian Call, Yang Hsin Pao, Miss Pearl Jacobs, Rev. William J. Campbell, Mrs. William J. Campbell, Rev. Sidney T. Davis, Mrs. S. T. Davis, Rev. A. B. Thompson, Rev. Delphas S. Barnett, Rev. Reuben S. Holthaus, and Rev. Joseph D'Alfonso.

The program for the week centered around a group of nineteen instruction courses. Six of these courses dealt with the Bible, as follows: "A Bird's-Eye View of the Bible," "God and His Word," "Spokesmen for God," "The Life of Jesus," "The Parables of Jesus," "The Life of Paul." These courses were all given the first period, 8.40 to 9.30 A.M. The second-period courses sought to help the young people find their way in the complex world of today. Six courses were likewise given in this group: "Boys, Plan Your Life," "Girls, Can You Earn a Living?," "Do You Want Friends?," "New Lamps for Old," "Who Wants Peace?," "What Is a Methodist?" The third period dealt with Epworth League methods and included the following subjects: "Our World Comradeship," "Our Neighborhood Comradeship," "When You Pray," "When You Sing," "When You Act," "When You Play."

While these courses were the backbone of the institute, yet the rest of the program was fully as important, especially the great emphasis laid upon worship. Following registration Sunday afternoon, June 23, and a service of welcome in the evening, there took place the first of a series of camp-fire talks by Mr. Wieting. His subject was "Acquaintance." The theme for the remainder of his talks was "What Men Live By," with the following subtitles: "Work," "Play," "Live," "Worship." Not only was each day ended by a religious service, but also each day began with a chapel talk by the dean, Mr. Locke, who chose as the subject for his series of chapel talks "Pilgrim's Progress." Each morning he looked at some phase of one's journey on the way of the Christian life.

The afternoon of each day was devoted to hobbies and recreation, each Epworth Leaguer being required to choose one hobby and one form of recreation. The evening programs were usually of an informal nature, often preceded by a period of fun-making. On Monday evening the special guest from China, Yang Hsin Pao, who was born in southern Fukien, gave an interpretation of rural life in China, and of the contributions Christian missions make to the rural inhabitants of his country. He himself is a product of Christian missions. He is now doing post-graduate work at Drew University. On Tuesday evening Ira H. Morse of Warren, N. H., and owner of the Morse Museum there, showed colored movies of his latest "Safari" in East Africa. Wednesday was Student Talent Night, with a return "treat" on Thursday night by the faculty.

Friday night the institute reached a high hour of worship and consecration at the communion service, held at the local Methodist Church. The spirit of the Master was present, and each participant carried the experience of that service back home with him.

On Saturday afternoon preceding the awarding of the certificates for both one and two years of attendance at Tilton, and the awarding of the diplomas for three years of attendance, the dramatic group presented a play, "Brothers," by Dorothy Clarke Wilson, directed by Mrs. Elaine Sill Davis, the leader of the hobby group for dramatics.

Ten young people were denied the privilege of attending the institute this year owing to lack of accommodations.

JOSEPH D'ALFONSO.

A Meek But Mighty Man

(Continued from page 674)

conclusion with the irresisible determination and eagerness of an inventor who has made a new discovery. He is determined that the truth shall be heard regardless of what anyone thinks about it.

Loyalty to truth, and particularly unpopular truth, has led him off the beaten paths on to the rocky and lonely roads that sometimes have been dangerous. But this has not lessened his ardor nor slowed his pace, for the road stretches ahead and a setting sun warns that the end of the day cannot be far off. In spite of it all he knows no fear.

Bishop Blake will probably be remembered more by the public at large for his social pronouncements than for anything else, for it is they that have received attention in the press and have been discussed at church socials and luncheon clubs. And this should really not be surprising, for he came to our Area when the depression had reached the bottom: numbers of our churches had more families supported by the welfare than were supported by gainful employment; the bank-holiday nightmare was in the offing; and even a revolution was feared.

Facing such a situation and finding his sensitive soul overwhelmed with the great human need, it was inevitable that he should speak out in behalf of those who suffered and whose voices for the most part were inarticulate. His methods and procedures were not always acceptable to everybody, but few, indeed, will deny that they were the result of motives rooted deeply in his love for all humanity. This alone has made him worthy of an undying place in our hearts and it is this which will be remembered longest when time has dimmed the significance of particular incidents.

Michigan Methodists will become increasingly proud that the bishop who served it during the critical days of the depression did not shrink back from the issues of the hour but tried to answer the call of human need as best he could. Thousands respect him for it, and the church stands higher in the minds of the masses because Bishop Blake had a heart for them.

The Church School and the Church

HULDA MOSSBERG PHIPPS

It is in this year, 1940, that we look toward Rally Day and Christian Education Week in the church and church school, for the first time, as united Methodists! Never before have we experienced the impetus of new power, the strength of increased influence, the vision of possible achievement residing within a Christian fellowship of eight million Methodists!

In a world of chaos, the church and church school offer the only way of hope and salvation. The future of civilization depends on workers and leaders with social vision, with Christian ideals, with integrity and power for living.

The program for Christian Education Week begins Monday evening, September 30, with a meeting of the local board of education, followed by a Wednesday evening meeting of the local church age-group leaders and workers. The program continues Friday evening with a district or subdistrict banquet or rally, in which there will be opportunity for a presentation of district plans, an address by a well-known leader, and informal fun. The program of Christian Education Week leads naturally into the service of worship and consecration of Rally Day, October 6.

The material suggested for Rally Day and Christian Education Week has been assembled in a packet to be mailed to each pastor and church school superintendent the last week in July. Begin now to plan for the observance of Rally Day and Christian Education Week in your church and church school.

LETTERS TO A YOUNG PEOPLE'S LEADER

by GLORIA DIENER GLOVER

Brief, simple, reliable directions for both new and regular workers with young people in the Church

• Written for leaders of youth who desire to increase the effectiveness of their work with young people in local churches. It deals with purposes, sources of materials, and various methods for use in working with young people. It is written in popular style, in the form of an exchange of letters between a newly elected youth adviser and his former teacher. Although it is written with inexperienced leaders of youth in mind, seasoned workers will also find it helpful. **75 cents**

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Modern China Turns to the Old Book

Carleton Lacy

Travel in the western provinces of China ives one a thrilling realization of the sudenness with which everything modern is veeping into a very old nation. I have just ome from six weeks in Szechwan and Yunan. A few days ago we were traveling in a igh-powered motor truck over the new urma Highway, a modern marvel of engieering efficiency. Again and again we rossed the remnants of the centuries-old obblestone road over which caravans have arried produce between these two neighborng nations, and saw the little trains of staggering donkeys and undersized ponies still tumbling along with their pitifully inadequate packs—in such contrast to the tons of reight, wood oil and gasoline and salt, that vere so readily transported in these modern onveyances.

As we rode along we could watch on the pposite side of the canyon the construction f the new railway which likewise is to conect Burma with the very heart of China. At places it is as picturesque and as marvelous n construction as the famous Indo-China Railway. Here again was demonstrated the old and new; hundreds of men and women with primitive pick and hoe digging down he great earthen shoulders of the mountains, and alongside of them, where human strength fails, the modern compressed-air drills cutting through the solid rocks the tunnels through which the modern railway trains will soon be moving.

An even more striking contrast, perhaps, was seen in the simple village of Hsichow on the shores of the lovely Er Hai, a lake not unlike in size and shape the Dead Sea, with an eastern shore that reminds one vividly of the mountains of Moab. But behind the village on the west towers a range of mighty snow-capped peaks whose summits reach 14,000 feet above sea level. Here, many miles north of the great highway, Hwa-chung University found refuge after it had been driven from Wuchang and then bombed out of Kweilin. They have set up this modern college in the old temples of the old village. A curtain has been hung across in front of the ancient idols, and in front of the curtain stands a simple cross, and daily a hundred students bow there to worship the true God.

In the temple courts they have fitted up modern laboratories. I saw a mountaineer come in with an old-fashioned pack on his back. He had been up the mountainside to fill his pack with snow that the students in the chemistry laboratory might have the necessary cold to complete some experiment. And on the other side were the physics laboratories in which the students had built some radio receiving sets. There each night, far away from home and the tragic events of Europe, the faculty members and their wives gathered to listen to the news broadcasts from London and Treasure Island, that they might be kept informed of this horrible modern war.

On the bulletin boards under the old trees of Hsichow I saw the little newspaper which the students wrote each week by hand, and conspicuous among other items was the message from the Old Book. There at the very edge of old China these very modern students were eager to study the Bible. The embarrassment from which I have not anywhere escaped in these weeks of travel was experienced again at the repeated requests for Bibles to which we were unable to respond. "When can you get a supply of Bibles out here to us? When will the new edition of the Chinese-English New Testament be ready?" At every city and town and school it has been the same; young people and officials and business men who are very much up to date —maybe I should say because they are very much up to date—are asking for the Bible.

It was so all over Szechwan. You remember that last summer we drove two truckloads of Bibles to Chungking and they were all sold almost before the trucks could be unloaded. We sent in two more trucks in the autumn and repeated the same experience. This time I had to fly in to Chungking and the best I could do was to carry a few light pocket Testaments in my bag. At the first school I visited the same request came. My parcel of books had been turned over to the secretary at the Chungking Bible House, but the two young teachers who were eager for Testaments came to my bedroom and I presented one of them with the Testament I had kept for my own use. Rather ruefully the one remarked to the other, "I asked for that Bible and you got it"; but we sent him another when we got back to Chungking.

In Chengtu the shelves at the Bible House were empty and nearly everyone I met inquired when a new supply would arrive. Fortunately, a new route had just opened up to us and 1100 parcels of Bibles and Testaments had just got through by mail. These were not nearly enough to fill the orders. But after months of effort our men have succeeded in getting 49 cases of books sent up to Kunming by the Indo-China Railway, and these too now are being delivered all over the west.

Literally everyone seems eager for books. By appointment I called on a former Minister of Foreign Affairs. He reminded me that four years ago, at a most critical time in national affairs, the secretary of the Bible Society had called on him in Nanking and through the generosity of an American friend presented him with a Bible. "From that day to this," he said, "I have read from that Bible every day."

I met a missionary who has been released for two years to assist in a government office. He told me of his great surprise since entering this new and intimate relationship to learn how many of the high officials, who bear heavy responsibility, make it their regular habit to read their Bibles and pray, "and," he added, "they have no hesitation in saying openly that they depend much on these periods of quiet devotion for the strength and wisdom to discharge their tasks."

At tea one afternoon we had together three benefactors of the Bible Society. One was Marshal Feng Yu-hsiang. He gave his simple, rugged testimony. It is wonderful the way he can quote Scripture. He reminded us of my first meeting with him years ago in Peking when he had gone to arrange for the distribution of pocket Testaments to the soldiers in his barracks there. It was the beginning of the "Million Testaments for China Campaign."

The second was a woman doctor who out of her daily earnings as a practising physician set aside one month's income to help the Bible Society. And the third was Mr. Li Jui, the wood-oil merchant who gave us the Bible van for Mongolia and supports several colporteurs in Hunan and Yunnan. He is one of these up-to-date business men whose services have been requisitioned by the Government in a useful manner, and who, while doing much to help keep up his country's international credits, still finds time to read his Bible in Hebrew and English and Chinese, and to report to the Bible Society when

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he finds a misplaced comma in one of their editions.

After the tea he asked us to send a telegram to the Shanghai office to order 10,000 pocket Testaments for the wounded soldiers. A very successful campaign had just been put across by "The Friends of Wounded Soldiers." Magnificent work was being done in caring for their immediate physical needs. Mr. Li and some others felt that that was not enough. They recalled how some years ago Madame Chiang Kai-shek had arranged to have all the military hospitals opened for Christian work, and especially in Nanchang hundreds of pocket Testaments had been given to sick and wounded soldiers and scores of them had been won to new life in Jesus Christ. So they got together and agreed to buy these 10,000 Testaments for the wounded soldiers

A day or two later through a downpour of rain a young Chinese woman came to call on me. She had recently arrived from Singapore. She was on her way for service in the extreme northwest. She had heard of this call for the wounded men. She went to the bank and used her letter of credit and brought to me sixty crisp new ten-dollar bills to help pay for the little books. She had learned from her mother to read the Bible. She knew what it could mean to others. In this very modern age when women travel across a continent to serve their country in need, she realized that the most needed thing was the Old Book with its message for every age. Modern China is eager for this Old Book!

Statement on War by Bishop Cannon

On May 18 I gave to the press an Open Letter to Secretary Hull, urging him to use his influence upon Congress to declare war against Germany. In only one paper was the statement published in full. In most of the secular papers there were brief statements from the Associated Press which did not give any of the reasons for my appeal to Secretary Hull. Since these statements from the Associated Press were printed I have received very many requests asking for my reasons for such an appeal. It is entirely too burdensome to attempt to reply personally to all these letters. I must, therefore, ask the privilege of making a condensed statement of my letter to Secretary Hull.

First. There is a clear-cut distinction between rights and duties. Our Constitution and our church believe in "freedom of conscience, freedom of speech, freedom of the press, in the right to life, liberty, and the pursuit of happiness." All these are positively denied and attacked by Hitler and his colleagues, who oppress, persecute, and kill those who claim such freedom, without which life is not worth living. Austria, Czechoslovakia, Poland, Norway, Denmark, Holland, Belgium, and Luxembourg have all been attacked without provocation, and are now denied those precious rights. Now Hitler has conquered France and is endeavoring to conquer Great Britain. If he does, all the precious rights which have been won by the preaching of the gospel, and the growth of the Christian and democratic spirit will be denied by Hitler, Stalin, and Mussolini over all of Europe. These are rights which our forefathers fought to secure in 1776, and which have been fundamental principles of our national life. Were our forefathers justified in fighting to secure these rights in 1776? Is our nation justified in fighting to retain these rights in 1940?

Second. Duties, obligations, responsibilities are different from rights, but are closely tied to rights. A pacifist may personally decline to defend by force any of his precious personal rights, but the question of duty, obligation, responsibility is different. Can a pacifist be so callous as to refuse to protect a weak, helpless woman against an assault of a ruffian, or an attack by organized criminals against innocent people? A community of citizens is under obligation to have organized protection—police protection—against crime—the prevention of assault, robbery, burglary, and murder. The state as an organized community is under obligation to put down riots, attempts at mob law, and organized crime. The nation is under obligation to protect itself by the army and navy from the efforts of aggressors upon the rights of its citizens to the free enjoyment of their rights and of their property.

These are duties, responsibilities, obligations. It is the positive duty of the state to protect any citizen, or group of citizens, from persecution or oppression.

The issue must be squarely faced as to how far the duty of a great country requires it to protect and defend those who are acknowledgedly victims of persecution and oppression. Our country went to war with Spain on account of the cruelties perpetrated upon the Cubans. It went to war with Germany because of the ruthless murder of our citizens on the high seas. I think it was right in both cases. I think it was wrong when our fleet, although in full sight, failed to prevent the massacre of the Armenians and Greeks at Smyrna. The world has become so small today that isolationism is impossible.

What are our duties, our obligations, our responsibilities to the world? I abhor war as much as any man can, but there are thngs worse than war. Persecution, oppression, slavery, concentration camps, firing squads, injustice, cruelty are worse than war. There are some things more precious than peace. Justice and righteousness must be the basis of any permanent peace. I wrote that I believed it was the duty of the United States to join with the Allies in the war against Germany to protect and defend the rights of the persecuted and the oppressed. I wrote that I thought the United States was responsible for Hitler by her failure to join the League of Nations and become a stabilizing influence in the world for peace. By the vote of the United States Senate in 1920 for selfish isolation, she is responsible for the present situation.

In my letter to Secretary Hull I stated: "It does not necessarily follow that our infantry would be required to cross the seas. That might not be necessary." But I said that the United States should add to the Allies all possible resources—ships, aircraft, munitions, all kinds of war supplies, including food.

Since my letter to Secretary Hull was written, groups of prominent citizens have made appeals to the Government. An appeal from one group to defend the United States by help to the Allies, urging that munitions of all kinds, airplanes, food, and supplies,

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ncluding money, be given to the Allies by he Government, was signed by hundreds of American citizens. To me, a more significant ppeal, signed by 100 outstanding Protestant lergymen and laymen, has been made, urging "that the United States immediately nlist its moral and material resources in upport of the Allied nations, . . . proffering vealth and supplies to the nations struggling lesperately to stem the tide." This last ppeal is signed by such outstanding church eaders as Mott, Speer, Coffin, Eddy, Hough, Brown, St. George Tucker, Parsons, Scarlett, nd Charles P. Taft. The Church Peace Union, which has always opposed armament nd war, also called for all possible aid to the Allies.

I am in hearty sympathy with all these ppeals, but I cannot understand how anybody can insist upon such help to the Allies without agreeing that this is war against Germany. To me, this position is utterly illogical. These appeals call for exactly what I wanted to secure by a declaration of war against Germany. How is it possible for the United States to take the position of giving all possible aid to the enemies of Germany, short of sending an expeditionary force, without agreeing that in fact it amounts to a declaration of war against Germany? Certainly this method will not deceive Hitler. "All possible help to the Allies" can, and does, mean nothing but war against Germany. The only difference between myself and these other church leaders is whether it is better to try to fight Hitler, to try to defend the rights of freedom and conscience, of religion, of speech, of the press, and to protect the persecuted and the oppressed, by a "declared" or an "undeclared" war. I personally thought on May 18 that a "declared" war, without an expeditionary force, would produce better results than the "undeclared" war advocated by so many leaders of education and religion. I believe that it would have kept Italy out of the war, that it would have weakened the morale of the German people, and that it would have greatly strengthened the morale of the Allied nations, who, whether we like to admit it or not, are "the first line of defense" of the United States, not from an invasion of armed forces, but from an economic strangulation of American commerce and industry, which would certainly destroy the present standard of wages and of living in our country, and might result in social class war, verging on bloody revolution.

In conclusion, I reiterate that I abhor war, but that any permanent peace must be based upon justice and righteousness and good will as proclaimed by the prophets, the apostles, and our Lord. I believe that the United States will have far greater influence in bringing about such permanent peace if she is active in endeavoring to protect and defend the present oppressed, persecuted people of Europe from totalitarian rule.

James Cannon, Jr.

Richmond, Va.

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Church Register

Herald Calendar

United Christian Adult Conference, East Northfield, July 20-27
Willimantic Campmeeting, Willimantic, Conn., July 21-28
Sterling Campmeeting and Christian Institute, Sterling Junction, July 28-August 4
Empire Grove Campmeeting and Assembly, East Poland, Maine, July 28-August 4
Senior-High Youth Conference, Riverside Campground, Enosburg Falls, Vt., August 4-10
Woman's Home Missionary Society, Sixtieth Anniversary, Delaware, Ohio, August 8-11
Winnipesaukee Campmeeting, The Weirs, N. H., August 11-18
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 18-25
Laurel Park Institute, Laurel Park, August 19-25
Christian Service Institute, Asbury Grove, August 25-September 2
Fourth Biennial National Conference of Methodist Youth, Winona Lake, Ind., August 27-September 1
Summer School of Ministerial Training, Wilbraham Academy, September 2-6
Portland District Conference, September 30-October 1

Bits of Fun

Clerk—These will grow up into big strong trees.

Mrs. Newlywed—Well, in that case I'll take a hammock as well.—*Smith's Weekly.*

"Your girl called up and said she wouldn't be able to see you today."

"Well, that's a wait off my mind."—*Montreal Herald.*

Mother—John, it's positively shameful the way Junior talks. I just heard him say, "I ain't went nowhere"!

Father—I should say it is shameful. Why, he has traveled twice as much as most boys his age!—*Christian Science Monitor.*

A little girl was spending her first night away from home. When it began to get dark she commenced to cry. "Why, dear," asked the hostess "what is the matter? Are you homesick?" "No," came the reply, "I'm heresick!"—*Indianapolis News.*

Miscellaneous Advertisements

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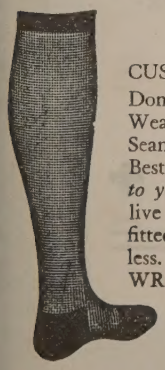

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